A HELPE VNTO DEVOTION:

Containing certaine Moulds, OR Forms of Prayer, fitted to severall occasions: and Penned for the furtherance of those, who have more desire then skill to powre out their Soules by Petition unto GOD.

By SAMVEL HIERON.

The 21 th Edition.

In all things see your requests be shewed to God in Prayer and supplication, with giving of Thanks, Phil. 4. 6.

LONDON,
Printed for *Humphry Robinson*,
1650.

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TO THE RIGHT worshipfull, the Lady MARY STRODE, of *Newingham*, in DEVON.

MADAM,

IF I should undertake a discourse of the worth and excellency of PRAYER, it would bee much harder for mee to keepe measure, than to be furnished with matter. How it is commanded of God, and commended by the frequent practice of all the faithfull, there is no man reading the Scripture, can

be ignorant: and what sweetnesse it brings to the soule and conscience, by having such a continuall entercourse and communion with the Lord, I hope your Ladyship can witnesse from your own experience. This is all I will say on the behalfe of prayer. That as it is one of Gods Titles of honour to bee stiled, *The hearer of Prayer, Psalm, 65. 2.* so to call upon the Name of the Lord, is put for the whole duty; and as it were the life and substance of a Christian, (*1 Cor. 1. 2. Titus 2. 19.*) Prayer is that which seasoneth all other services which wee offer unto God; it is an argument of a mans effectually profiting by other exercises of godlinesse: it is a thing which the persecutors of the Saints, when they violently cause all publike acts of worshipping God, to be intermitted, cannot abridge, untill life it selfe be extinguished. Much talking there is of Prayer in the world. But if, setting aside mens lip-devotion, inquiry bee made into them what apprehension they have of their owne wants, what

conceit

conceit of the Majesty and presence of God, what knowledge and understanding of his promises, what care (when they come to pray) to watch over their owne straggling thoughts, and to tye their hearts to that businesse of Devotion, wee shall finde such an universall scarcity of these things, that it may be safely affirmed, that albeit there bee many kneelers, and speakers, and repeaters of words, yet there are few petitioners unto God. Now among those few which make conscience to performe this duty as they ought, I have observed a great defect; Namely, that for want of exercised wits, of knowledge in the Scriptures, and especially of experience in the power of godlinesse, and of a lively sense and distinct conceiving of their own personall necessities, they are not able to be their owne messengers, nor to doe their owne errand in presenting the sacrifice of prayer before the Lord. They would pray with their Families, but they know not how. They have a willingnesse upon their occasions, to be-

come suitors to God; but they cannot devise which way to begin. To helpe these, I have lately taken a little paines; not with an intent to bind their devotion to my words, (for who am I, that I should take upon me, to limit the motions of another mans heart to a forme of my devising?) neither yet to cherish any in this their insufficiency to deliver their owne apprehensions and particular cases unto God; but that by seeing the order and course of Prayer, and by acquainting themselves with words and formes of speeches agreeing to the nature of such an exercise, they may at last (like little children who by creeping, and by the leading of others, learne to goe) be able to performe this holy duty, with contentment to themselves, and with comfort also to others upon occasions.

Having ended this little labour, I emboldned my selfe to offer it to your Ladyship, not so much for your owne need (who, I hope, are able with *Hannah*, out of the abundance of inward feeling, to powre out your soule before

fore the Lord, 1 *Sam.* 1. 15. 16.) but as a pledge of my thankfulnesse unto God for his Grace in you. And so leaving this *Manuall* with you as a memoriall of that respect, which your Ladiship may many wayes challenge from mee, I pray God in Christ to keepe you by his mighty power, through faith unto salvation.

Modbury, the tenth of *October*, 1618.

Your Ladiships in all Christian duty,

SAM. HIERON.

The

To the Christian READER.

I Am not ignorant [good Reader] that set formes of Prayers are very distastfull unto many, They are adjudged to be a kind of confining and limitting of Gods Spirit. And some which do allow them a lawful use in the Congregation, do yet not so wel approve them for private purposes. For mine own part, as I favour neither their fondnesse, who scarce account it praying, unlesse it be by a booke; nor their carelesnesse, who labour not to attain to an ability or commending their personal occasions [even in words of their own conceiving] unto God: So I could never see good reason, why Platformes of direction for those who are yet but beginners in this spirituall exercise of Prayer, should bee thought any way inconvenient or needlesse among Christians. There is a great deal more skill in the carriage of a suit to be put up unto God, especially when a man is to be the mouth of others, as in a family, or in visiting the sicke, or the like occasion, than every one though perhaps hee have some good feeling and understanding in

in Religion, can at the first attain unto. Neither is it (as is pretended) any straitning or bounding of Gods Spirit, but a meanes rather of quickning and stirring up of the Spirit of him that prayeth, when hee shall see the necessity of bemoaning some corruptions, or of craving some graces, or of giving thanks for some blessings received, which himselfe did not so much as think upon before. Besides, that he may, according as his spiritual feeling shall increase, enlarge any particular request, if it be not so full to his present case; or insert his owne more personal concernments, which he, who went about onely to give him some generall directions, was not able to conjecture.

And touching that wich I doe here offer unto the world, I professe sincerely, that in my first undertaking it, I had no meaning to take upon me to set downe lawes for other mens devotions, or to prescribe any man in his particular occasions of going to the Lord, to speake so or so, and no otherwise, as though I would reduce all supplications to be put up into the High Court of Heaven, unto a proportion and scantling of my conceiving: Hee shall worng me very much

whosoever shall so imagine Onely this, was it I intended and thought: I saw the ignorance of that place where I lived, I had often and earnestly commended Prayer, I had many times with the best reasons I could, perswade the use of it in private Families. I perceived with all in in some, a better inclination to it, than power to performe it. Hereupon I thought with my selfe, that as familiar Catechisme, plain Treatises have their use, being joyned to the publike Ministery, to bring those which are yet babes in Christ (1 *Cor* 3 1.) so having tongues as fine silver, (Pro. 10. 20.) plainly and distinctly to speake the language of *Canaan* (*Esay* 19. 18.) For this cause I gave my book no greater title, then *A help unto Devotion*, because I would not be mistaken, or thought to intend any thing else; but onely to further their religious purpose, who would faine learne to pray orderly and effectually unto God. And in this course I am sure, that I am not without examples. Worthy Divines have in these latter times, bestowed their paines this way: Mr. *Iohn Bradford*, Mr. *Edward Dearing*, Mr. *Henry Smith*, Mr. *R. Rogers* (Page 421 of his 7 Treatises) Mr. *Brinsley* in the second part of *The true watch*, and others.

I might mention others of other Countries; as Master *Calvin* (in the end of his Catechisme, &c. But the warrant of the Scriptures is above all. I will say nothing of those formes which we finde appointed for the publike use in the Temple, that which I endeavour to justifie, is the lawfulnesse of formes for private help.

I might tell thee of the words of prayer, which the Prophet bad the people to take upon them, and to say unto the Lord (*Hosea* 14.3.) of the forme which *Habakuk* was wont to use for the ignorances of the people (*Chap.*3.1. of the many Psalmes which are stiled Psalmes of Instruction, not only because the matter was of use to instruct Christians, but also because the very mould it selfe might remaine as a help in prayer for those, who should at any time fall into the like occasion, which the Enditer of the particular Psalmes was exercised with. These and other things might I insist upon: But I finde a title given to one Psalm, which shall be unto me instead of many proofes, *Psal.*102. It is this: A prayer of the afflicted, when he shall be in distresse, and powre forth his meditation before the Lord. Which Psalme, though ayming, perhaps, at some more special af-

fliction,

fliction, in which the servants of God then were; yet in as much as it is reported in the title to be for the generall use of an afflicted person (as indeed it is excellent for such an occasion) it seemes to me abundantly to satisfie all those who shall doubt of the conveniency of such set directions.

Thus having acquainted thee with my whole intent, and laboured (lest thou shouldst be fore-stalled by any mis opinion) to shew warrant for my doing, I commend my endeavours to thee, and thee to the Lord (praying him to furnish thee with the spirit of supplication, *Zach.* 12.20) that thou mayst be so full of matter (*Iob.* 32.18.) & so abound with gracious speech (*Col.* 4.6.) that thine ability to utter thine own feeling unto God, may bring much sweetnesse to thy soule, and no lesse comfort to others, if thou beat any time occasioned to speake in the name of others to his Majesty; Adding this withall, that if thou aym not at this grace, but content thy self still to speak no other words but such as are put into thy mouth, thou wrongest thy self greatly, & all those who have laboured to bring thee unto more perfection. Farewell.

Thine in the Lord

SAM. HIERON.

A short Advertisement, touching PREPARATION before PRAYER.

In which is shewed, { 1. The necessity of it, 2. The manner of it,

THe necessity of preparation may appeare many wayes

1. By our Saviours platforme, In which the Petitions are not set downe abruptly, but a solemn preface is prefixed: like a faire porch to a beautifull house: To teach vs to frame our affections, and set them in due order, before we draw neere vnto the Lord.

2. By expresse commandement. Be not rash with thy mouth, neither let thine heart be hasty to vtter a thing before God. Eccles. 5.2. It is a dangerous thing to babble our vndigested and vnadvised words in his eare.

3. By example. O God (saith David) my heart is prepared, so is my tongue, &c. Psal. 108.1. It was the difference betwixt him and hypocrites, that he washed his hands in innocency before he would compasse the Altar. Psal. 26 6.

4. By due performance from outward things.

If

If a man goe before a Prince, or man of authority, hee will thinke vpon his carriage, hee will set his tale in order, and meditate what to say: how much more then should wee prepare, when we come to speake to God, who is higher then the Kings of the earth,

3, The manner of Preparation stands in { Praying, / Meditating,

1. Praying, Marbaile not that I make Praying a preparatiue to prayer. A little eating prepareth a weake stomacke, & setteth an edge vpon the appetite to eat more, so in Prayer: Therefore David before Prayer prayed, Let my prayer be directed in thy sight as incense, &c. Set a watch before my mouth, and keepe the doore of my lips. Psal. 141, 2.

A lifting vp of the soul to heaven, with a desire of direction, is a good preparatiue.

2. Meditation vpon three things: 1. Gods Majesty. 2. Gods promises: 3. Our owne vilenesse: The reason is this: There are three things chiefly requisite in Prayer, which are helped by this three-fold meditation: 1. Humility and lowlinesse of spirit, begotten by the due consideration of Gods Majesty. 2 Confidence and assurance to bee heard, bred by the knowledge of Gods promises. 3. Fervency of affection, springing from

from the apprehension of our owne vile-nesse.

That the Majesty of God must bee thought vpon, is proued, Eccles. 5. Bee that speakes to God, is bidden to remember that God is in heaven.

That the promises must be mused vpon, appeares, 2 Sam 7.27. Thou hast reuealed vnto thy seruant, &c. Therefore hath thy seruant beene bold to pray &c. Gen 32. 11. 12. I pray thee deliuer me &c. for thou saydst, I will surely doe thee good. What courage can we haue to goe to the court of grace, without the warrant of promise?

That our owne vilenesse must bee remembred it is euident: Gen. 32. 10. I am lesse then the least of thy mercies. Ezra 9. 6. O my God, I am ashamed and confounded to lift vp mine eyes, &c. For our iniquities are increased, &c.

Thus then prepare thy selfe to pray: Exercise thy thoughts before-hand vpon these three things: 1. What a presence full of Majesty thou must come into: 2. What sweet promises hee hath made to encourage thee: 3. What need thou hast to flye to his Mercy. This will furnish thee with humility, tempered with cheerefulnesse, and both whetted on, and quickned by the feeling of thine owne necessity.

To helpe thy meditations of Gods Majesty, remember, Psal. 104. 1. O Lord my God, thou art exceeding great, thou art

art clothed with glory and honour, &c. 1 Tim. 6. 16. who only hath immortality, and dwelleth in the light that none can attaine vnto, &c. and such like places.

To supply thee with words of Promise: consider, Psal. 50. 15. Call vpon me, &c. so I will deliuer thee, &c. Isa. 65. 24. yea, before they call, I will answer, and while they speake, I will heare. Iohn 14. 13. Whatsoeuer you aske in my Name, that will I doe, and many such testimonies.

To bring thee to set thine owne vilenesse, ponder Iob. 15. 16. Man drinks iniquity like water. Chap. 25. 4. He cannot be cleane that is borne of a woman, Psal. 51. 5. I was borne in iniquity, &c. Rom. 7. 18. I know that in my flesh dwelleth no good thing.

Gather account of thy particular sins, as Iob did, Chapter 9 31. View thy selfe often in the glasse of the Law.

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A Praye[illegible]

A Prayer to be prepared and enabled to pray.

O Almighty and eternall God, the alone giver and bestower of all good, without whose speciall enabling, no man hath power to perfoꝛme any spirituall duty as he ought: I beseech thee be pleased to pꝛepare my heart and to quicken my affections to this holy service of calling upon thy name. Make me to remember both who ỹ art into whose pꝛesence I am come, & with whom I haue to do, euen a God exceeding great, clothed with glory and honour: and what my selfe am euen dust and ashes, and a most vile and vnwoꝛthy sinner.

By this I pꝛay thee, to strike an awfull reuerence in my soule, that I may watch ouer my thoughts and take good heed to my behaviour here before thee, lest my pꝛesumption, and want of due respect

respect vnto thy Maiesty, should turn my prayers into sin. Giue me a lively sence of mine own personal wants, and a distinct vnderstanding both of those good things which I haue receiued from thee & of those rich mercies which in thy Word thou hast promised to bestow: that so I may be furnished with matter both for request and for thankfulnesse, and may become able by degrees out of mine own feeling, to powre out my soule abundantly before thee. Alwayes let thy Spirit of supplication be with mee, to assist me to sanctifie my thoughts, to guide my tongue, and to helpe mine infirmities.

Endue mee with faith in thy promises, that I may come boldly to thy throne of grace, may learne both to trust vnto, and to waite for thy saluation, not daring to limit thy Maiesty, or to prescribe vnto thee, how or when to supply me. Let this exercise of praying be a delight vnto me, make mee constant

stant in the use of it, knowing what speedy accesse the prayers of faith have in thy presence, and what a priviledge it is for a mortall man to have free liberty of unfolding his wants, and laying open his desires and griefes, before the immortall God: Ever (O Lord, let the end of my praying be thy glory, and let mee make conscience to be still as plentful in thanksgiuing for mercies receiued, as I shalbe earnest in suing for those good things I stand in need of. Grant me these graces for my onely Sauiour and Mediators sake Iesus Christ, Amen.

A Morning Prayer for private Families.

MOst gracious God, and louing Father, in all humility of soule, and vnfained acknowledgement of our bounden duty, wee present our selues here before thy Throne of Majesty and glory desiring in some measure to shew our thankfulnes for the multitude

titude of thy mercies heaped vpon vs thy most vnworthy seruants.

By thee at the first, we were fearefully and wonderfully made, thou couerdst vs in our Mothers wombs, thou gavest vs the shape of men and women whē it was frē for thee to have equalled vs vnto thy basest creatures: since it hath pleased thee to preserue vs, to watch ouer vs, and to guard vs by thy prouidence, to open thy hand, & to replenish vs with good things, to giue vs food, and rayment, health, liberty and peace. O Lord, thy compassions faile not, but they are renewed every morning: euen in this night past, wee haue receiued an apparant euidence of thy loue. For whereas for the sinnes committed the day before, thou mightest euen in the dead of sleep haue taken our soules from vs, & suddenly brought vs to an account, it hath bēne thy pleasure yet to spare vs, and not only so but to refresh vs with quiet rest, and to bring vs in safety to the begin-

beginning of this day. Grant (O Lord) we pray thee, that the ordinary use of these thy kindnesses may not make vs the less to esteem them: but so affect our hearts with the apprehension of them, that we may learn to admire thy mercy, which dealest so graciously with such unthankfull persons as wee have always been, and may even binde our selves to strive to shew all obedience & duty to thee, which doest so enlarge thy goodnesse unto us.

But chiefly, O Lord, raise up (we beseech thee) our hearts and our affections from these outward favors (the least of which notwithstanding is greater than the best of our deservings) and draw us to the serious consideration of those blessings which doe more directly concerne a better life.

Make us thankfully mindfull of the grace of election by which thou freely chusest us in Christ to bee vessels of mercy before we were: of

thy sending thy Son out of thine owne bowels, being in thine owne forme to take on him the forme of a servant, and to become obedient unto the death, even the death of the crosse for our sake: for thy calling vs out of the kingdom of darknesse by the power of the Gospell preached: of thy shining into our hearts, by the enlightning of thy Spirit: of quickning vs, when we were dead in trespasses and sins: of thy begetting vs againe vnto a lively hope of the first fruits of the Spirit, and of that earnest of our inheritance which thou hast given vs, of the daily free vse and liberty of thy Word, whereby that great mystery of godlinesse, yea, even thy whole Counsell is cleerely reuealed vnto vs.

O Lord, Teach vs to consider what miserable Creatures we were in our selvs, and what a fearfull case we had yet been in, if thou hadst left vs to our selues; That so the view of these unspeakable and

vndeserued fauours, may euen rauish our spirits, and possesse our hearts, that we may constantly resolue, henceforth to giue vp our selues as a liuing sacrifice, holy & acceptable vnto thee, and to devote all our power both of soule and body, to the glory and honour of thy Name.

And (Lord) enable vs hereunto we pray thee: for we are not sufficient of our selues to think any thing as of our selus we are naturally reprobate to every goodworke.

Open therefore the eyes of our minds, that wee may see what is good & what thou requirest of us: Teach vs to make thy Word our delight and Counsellor, that by it we may be informed in thy paths: Put thy Spirit within vs, and cause vs to walke by thy statutes: let our eares continually heare a Word behind vs, saying, This is the way: Giue vs hearts of flesh, yeelding and pliable affections: subdue the crookednesse of our na-

face, and bring it vnder the obedience of Christ.

And when thou hast entered vs into a good course, vphold vs therein by thy all-sufficient grace, stablish vs in euery word & good worke, fill vs with the fruits of righteousnesse, let vs not be idle, nor vnfruitfull in our Profession. But grant that we may be euen rich in good works, and so may adorne the Doctrine of thee our Sauiour in all things, making the aduersaries of thy Truth ashamed, when they shall haue nothing concerning vs to speak euill of. And shield vs (O Lord) we earnestly intreat thee, against the malice and rage & fury of the Deuil, giue vs wisdome to discerne his policies, and courage to resist euen his most fiery assaults: Make vs wise against the beguiling inticements of this sinfull world: let vs not be carried away with the streams of these corrupt times: harden our faces against the reproches and enmities

of

of evill men; suffer vs not to bee wearied, nor to faint in our minds for any tribulations: sanctifie vnto vs euery affliction, that it may be a meanes to purge out our corruptions, Draw our mindes from the love of this present world; teach vs to vse it as if wee vsed it not, grant that wee may euer remember, that wee have here no continuing City, that so wee may seek for that kingdom, that cannot be shaken, but is eternall in the heavens. Cause vs to depend upon thy prouidence, and to cast our care and burden vpon thee, assuring our selues that thou which hast giuen vs Christ, canst not but with him giue vs all things also.

And (Lord) if at any time wee fall by occasion into a fault, (as who are we, that wee should presume) put vnder thine hand; we beseech thee deliuer vs out of the mire, that we sinke not, let not sin swallow vs, let it not grow strong vpon vs, lest we perish.

Enable vs unto dilligence and faithfulnesse in our severall callings, teach vs to lift vp our hearts to thee for a blessing vpon our endeavours, and to remember that we are alwayes in thy presence: that so we may study to walk with thee, and to approve our very thoughts vnto thee. Give us a sober vse of thy creatures: Make us ready to reach out our hands vnto the wants of others, beget in vs a godly jealousie over our selvs, that wee walk circumspectly, taking heed to our selves in our eatings, in our apparell, in our company, in our recreations, often considering our wayes, & labouring quickly after every error to turn our feet to thy testimonies.

And (LORD) cause vs to bee earnestly mindfull of the estate of thy whole Church: blesse all Kingdoms & States professing the truth: be gracious especially to this our kingdome, forgiving the crying sins of the times, continue thy Gospel,

pel, disappoint the hope & expectation of all Papists, let them perish, as many as have evil at Sion, discover Antichrist, more & more enlarge the territories of thy Church, stablish thy Kingdome of Grace, hasten the kingdome of Glory.

Heape thy blessings upon our gracious King, make him a further instrument of good unto thy chosen, blesse his Queen, prosper the works of thine own hands begun in the young Prince, shew mercy to the rest of the royall Progeny. Be gracious to the Counsel, to the Court, the Nobles, the Gentry of the realme: grant that they may all aime at the honouring of thee, by whom they have received honour amongst men: Be with the Magistracy and Ministry of the Realme, make thy Word to grow by the labours of those whom thou hast appointed to the service of thy Church: containe the subiects in their due obedience to authority, bring to nought all tumultuous

and rebellious practices, comfort all thine afflicted seruants, refresh them with a sweet feeling of thy fauour.

Giue vs compassionate hearts and a fellow-feeling of others miseries, prepare vs vnto the day of trial: and keep vs by thy mighty power, through faith vnto saluation. Grant vs these good things for Christs sake in whose Name wee commend our selus, and our suits vnto thee, saying, as hee hath taught vs, Our Father, &c.

An Euening prayer for priuate Families.

O Lord our God, most mercifull and gracious in Iesus Christ: among other thy mercies, with which thou doest euen follow vs thy most vnthankfull seruants, wee acknowledge this to be none of the least that we haue this comfortable freedom, of comming into thy presence, there to powre out our soules before thee, and so lay o-

pen

pen our necessities unto thee. We pray thee teach vs to value, this priuiledge according to the true worth thereof: that we may come together to the performance of this duty with glad hearts & cheerfull spirits, rejoycing in it that wee haue opportunity given vs, to testifie some part of that great duty, which in many respects wee owe vnto thy Majesty.

And now (Lord) being come before thee, wee cannot but confesse the vilenesse of our estate: we were conceived in sin, and in sinne haue we continued all our dayes, wee haue euen drunk iniquity like water, we haue drawn it after vs, and tyed it vnto vs as with cart-ropes, wickednes hath been sweet in our mouth; wee haue fauoured it, & would not forsake it, we haue euen made a mock of sinne, and it hath been a pastime to vs to do wickedly. Thou hast often called vs, but we haue still refused, thou hast again & again stretched out thy hand

but wee have not regarded, thou hast sought to reclaime vs but we have hardened our neckes as it were yron sinewes, and have hated to bee reformed, Thou hast waited to have mercy vpon vs, thy Spirit hath striven with vs, thy very bowels have beene troubled for vs, and how graciously hast thou called vpon vs by thy Word saying, Returne, ye Sons of Adam: why will ye dye? Come unto me, and ye shall finde rest for your soules. Yet, we notwithstanding have despised thy patience, wee have abused thy goodnesse, we haue turned thy graces into wantonnesse, and haue giuen thee cause to heape upon vs all those fearefull plagues & punishments, which in the extremity of thy Law are belonging to the wicked.

When we look in our hearts we see nothing but a confused heap of grosse corruptions, vanity, ignorance, frowardnesse, unteachablenesse, dulnesse, unwillingnesse and

and unaptnesse unto good, pronenesse and readines to any manner of evill, secure, irreligious, prophane, uncleane, envious, covetous and greedy thoughts, perverse and disordered affections, all these (as it were) marching together to rebell against thee; and leading us captive unto sinne. The very wisdome of our flesh is death, and the spirits of our mindes are defiled: when we looke forth into our lives, wee behold sinnes more in number then the hayres of our head; when we take view of our selues in the glasse of thy Law we can see in our bodyes and soules, in our outward and inward man, nothing but uglines and deformity. Yea, the sins of this one day, are sufficient to bring downe upon us the eternall weight of thy displeasure.

How negligent have we been in our callings, how have we yeelded to our owne unbridled lusts in the use of thy creatures? how have wee

we cherished in our selues, worldly, carnal, & voluptuous thoughts? How many blessings haue we unthankfully enjoyed, neuer thinking vpon thee, which didst bestow them; How haue we mispent this precious time wherein thou vouchsafest vs? How many good opportunities haue we let slip, by which we might haue edified our selues, and done good to others? how negligent haue wee kept our hearts? by means whereof Satan hath got great vantage against vs? How slenderly haue we bewailed the iniquities of the times? How poorly haue we striuen against our owne corruptions. O Lord, if thou shouldst straitly mark our iniquities, O Lord how shall wee stand, where shall we appear? what shal become of vs, what answer shall we be able to make thee to one of a thousand.

And yet (most gracious God) which is most of all, custome in vs, hath bred such a hardnesse in vs,

vs, and hath brought such a crust vpon our consciences that wee cannot bee perswaded that thy wrath is so terrible, our sinnes so grievous or our state so wofull as indeed it is. Hence it commeth, that we do not stand in such awe of thy Majesty as we should, we do not tremble at thy justice, nor esteem thy promises & mercies as we ought to do: we beseech thee therefore to take the stony heart out of our bodies, & to put new spirits into our bowels, that wee may with feeling, & with a liuely & sensible apprehension, confesse our selues to be as wee are poore & wretched, miserable, & blind, and naked, such as in whom there is no goodnesse, such as to whom there is nothing due but shame & confusion of face forever. And here (Lord) according to that measure of spirituall feeling, which by thy grace we haue attained to, we do vtterly renounce our selues, we do wholly disclaim all hope of helpe by our selues,

we

we account all that is in vs but as dross and dung, and so earnestly intreat thee to look vpon vs in thy Son, Jesus Christ accepting his death and passion as a sufficient, absolute, and compleate discharge for all our sinnes whatsoever. O Lord, let the chastisement of our peace be vpon him, and let vs bee healed with his stripes: wee have no other name vnder heaven by which we can be saved. And wee know that thou hast sealed him, & sent him into the world, to save thy people from their sins: We beseech thee therefore for his sake to be at peace with vs, put away our transgressions like a cloud, & our sins as a mist; forgive our iniquities and remember our offences no more. And withall, seale vp to our selues & consciences the feeling of this thy love, by the gracious testimony of thy Spirit, that wee may know that there is peace in heaven for vs, and that Christ is made of thee vnto vs, wisedome, righteous-

righteoulneſſe, ſanctification & redemption, and that nothing ſhall ever bee able to ſeparate vs from thy love in him. We doe beg this at thy hand ſo much the rather, becauſe we ſée the vanity of al things in this worꝛld: all things in it are ſubject to vncertainty, they are all lighter than vanity it ſelfe: But thy love in Chꝛiſt is firme & perpetuall. Foꝛ with thée, there is no ſhadow of change, thy calling and gifts are without repentance, and therefoꝛe we pꝛay thée ſettle vs in the aſſured perſwaſion of thy hope, to the end that we may have ſome comfoꝛtable vnderſtanding, that whatſoever do befall vs here howſoever we be tryed, yet after all, we ſhall lay down our heads in peace, & be made partakers of thy glozy,

In the meane ſpace, ſo long as thou ſhalt be pleas'd to reſpect the dayes of our pilgꝛimage vpon this earth, we pꝛay thée do not leaue vs to our ſelues, neither foꝛſake vs: but give vs as pledges of thy love

thoſe

those spirituall blessings in heavenly things wherewith thou art wont to furnish thy chosen: that so we may make our conversation such as becommeth the Gospell, we may neuer discredit our profession, or be a scandol & offence unto others, but rather by our holy carriage, may provoke and win others vnto thee. Helpe vs to this end, wee beseech thee against our manifold infirmities, against those evils to which our natures do most incline: enable vs to cast off the sin that hangeth so fast on, strengthen vs to euery good and holy duty, make vs perfect in good works, sanctifie vs throughout, and keepe our whole spirits, soules, and bodyes blamelesse vnto the coming of Jesus Christ.

Make vs thankfull (as becometh vs) for thy many favours, for that continuall preseruation which thou affordest vs, for the comforts of this day, both to our souls & bodyes, for thy enlarging our time

and

t opportunity to repent: Grant wee pray thee, that our thankfulneſſe may not ſtand onely in outward ſhewes, but that we may be thankfull in deed and in truth, labouring to bee dutifull vnto thee, which art ſo mercifull vnto vs.

And inaſmuch as (O Lord) we do profeſſe to beleeue the Communion of Saints, and that it becommeth vs to be mindfull of others in our prayers beſides our ſelves: we are ſuitors to thee in the behalfe of all thy people, diſperſed over the face of the earth: thou (O Lord) art priuy to their ſeueral wants: thou only art able to make a gracious ſupply: wee beſeech thee for them as for our owne ſoules. More particularly, wee powre out our ſoules before thee, for thoſe Churches which amongſt vs thou haſt planted and united vnder our Gouernment.

Our ſins (O Lord) chiefly our contempt of the glorious Goſpell, doe deſerue a curſe, even that thou

thou shouldst remoue our candlestick, and cleane put out the light of thy holy Word, & withall make vs a by-word to the world by some extraordinary Iudgement; But we pray thee in Christ, vouchsafe to reuerse those plagues, which we haue deserued, continue those fauours which we haue hitherto enioyed, continue & enlarge the freedom of thy Word, stablish the truth of Religion amongst vs by a perpetuall decree, both for vs and for our posterity after vs. To this end blesse all good meanes, aboue others, our Soueraigne and King, enable him euery day more and more to the discharge of that great duty wherewith thou hast entrusted him: lengthen his dayes, prosper his raigne, defeate his enemies: giue him and vs comfort in his Queene, and ioy in his posterity: increase wisdom in his Counsell, faithfulnesse in his seruants, Loyalty and true, heartednesse in his subiects. Stirre vp Magistrates

rates and men in authority, to seek the advancement of thy Glory, & the wealth of thy people. Make thy Ministers able and willing to publish the secret of the Gospell, water their endeavours with the dew of Heauen, that daily such as belong vnto life eternall, may bee added to the Church. And seeing thou art pleased to exercise diuers of thy seruants with the crosse: some with sicknesse of body, some with perplexity of spirit, some with losse of goods, some with restraint of liberty, some in one kind some in another, wee pray thee to sweeten their afflictions, and to season their sorrows with the comfort of thy Spirit: furnish them with a measure of patience agreeing to the proportion of their triall, and put an end to their grieuances, when thou shalt see it fit.

And (O Lord) make vs ready for affliction: teach vs to remember, that wee must through many tribulations enter into thy blessed kingdome:

Kingdome: In our health, make vs mindfull of sickne ſſe, of death, and of our laſt account, that theſe things may, not come vpon vp as a ſnare, but that wee may be prepared alwayes in ſome good meaſure, to ſubmit our ſelues vnto thy moſt and wiſe holy appointments. And now O Lord our God, we pray thée to bare with the weaknes and coldnos of our prayers. Take vs this night into thy bleſſed tuition: we know that thou doeſt neither ſlumber nor ſleep: keep vs from evil, keep vs from the malice of Satan, from ſecurity and careleſnes, from dulnes & drowſines of ſpirit, that if it ſhall be thy pleaſure to let vs liue vntill the morning, we may become ſo much the fitter to ſerue thee in our ſeuerall callings, ſo as may be moſt for the glory of thy great Name, through Jeſus Chriſt: in whoſe Name wee commend our ſelues, and our vnworthy prayers vnto thee, ſaying as he hath

directed

directed vs in the Gospell, Our Father, &c.

A Morning prayer for a private person.

O Almighty Father, the Father of our Lord Jesus Christ, & in him my father also, how vnworthy and wretched a creature were I, if receiuing so many blessings from thee, I should not stirre vp my selfe, to returne some thankfulnesse vnto thee for the same: It is euen thou (O Lord) which from my first being vntill now, hast couered me vnder thy wings, and vnder thy feathers, I haue beene sure.

My body and soule, my health, my strength, my maintenance, whence haue I these things but from thee? The safety of this night, the quiet rest wherewith I haue been refreshed, to whom can I ascribe it, but onely vnto thee? that I haue liued hitherto, that

I haue not bin ſwallowed vp with ſome ſudden iudgement, that Satan hath not had his will vpon me, that I am deliuered from the power of darkneſſe, and tranſlated into the kingdome of thy dear Son, that I haue daily acceſſe into thy glorious preſence, whence are all thoſe but from the frædome of thy grace. If thou hadſt giuen me my deſert, I ſhould haue periſhed long ago, it is from thy mercy alone that I am not conſumed.

O Lord, make me aſhamed of my vnthankfulneſſe, wound my heart with the conſideration of my owne dulneſſe, whom ſo many kindneſſes haue not wrought vnto more obedience. And vouchſafe, I pray thée, notwithſtanding the ſmalneſſe of my deſeruing, yet to lok graciouſly vpon this my morning ſacrifice of praiſe, which I do here tender vnto thy Majeſty: let not, I beſeech thée, the ſcantneſſe and barrenneſſe of my ſeruice, make thee to turn away thine eye, and

and to haue no regard vnto mine offering. But as thou art wont to spare thy seruants, euen as a man spareth his own son that serueth him, and in them to accept the will for the full performance, so be pleased to looke vpon me in Iesus Christ and for his sake to remit my former vngratefulnesse, and to strengthen me by thy grace for the time to come in some good measure to reforme the same. And to the end (O God) that I may manifest the truth of my desire to be thankfull, I beseech thee to beget in me a holy care both this day and for euer, to walke worthy of that calling wherevnto I am called, to study to please thee with reuerence and with feare, and by a blameles, pure, and vnrebukable conversation, to shine as a light amongst men. I cannot, I confesse, do this of my self, I haue in me the same corruption of nature, which the most wicked hath: I intreat thee therefore to worke in me

me that which is pleasant in thy sight, giue me a cleane heart, and a right spirit: Make mee to understand aright the way of thy precepts, direct me in the path of thy Commandements, knit my soul vnto thee, and make it to cleaue vnto thy testimonies: stay mee and stablish mee, that my footsteps may not slide. Crucifie my flesh with the affections and lusts: Mortifie my members which are on earth, suppresse and subdue the law in my members, which leads mee captive vnto the Law of sinne.

Graunt that I may sensibly feel the power of Christs death killing corruption in me, & the power of his resurrection raising me vp vnto newnesse of life: make me to resolue, euen to renounce my sweetest and best pleasing sinnes, and not take liberty to my selfe to continue in any known vngodlinesse.

Let it be enough that I haue hither to giuen the reignes vnto mine

mine owne lusts. Grant that hereafter I may take no thought for the flesh, to content it, but may striue rather to curbe and subdue it, and to bring it vnder the yoak of due obedience: And (good Lord) increase my Faith, and better my feeling and apprehension of thy Loue; that I may with courage and cheerfulnesse runne the race which is set before me: Blesse me also this day in the duties of my calling.

Idlenesse and godlinesse cannot agree. And it is thy will that in the sweat of my face I should eate my bread. Preserue me from all fraudment, guilefull oppression, greedy courses. Draw my affections from the loue of the World: Fire my heart vpon the things which are aboue. If things succeed according to my mind, make me thankfull to thee, which hast giuen the blessing. If any crosse come, make me patient and carefull to profit by euery chastisement

And becau e the daily occasions of danger to my soule are infinite, teach me to put on the whole armour, and to keep my heart with all dilligence, to furnish my selfe with holy meditations, to make a covenant with mine eyes, to keepe my mouth with a bridle, for the auoyding of all filthy communication, to vse such words as may minister grace to the hearer, to be sober in diet, weary in disports, moderate in apparell, choyce in my company, and ever to practice that continuall feare which hath a promise of blessednesse.

Finally (Lord) to guide me through the course of this whole day both in my priuate, and more publike employments, that if I liue by thy sufferance untill night, I may haue much comfort in the taking notice of thy grace & goodnesse towards me: and all this for Christ Jesus sake thy onely Son, and my alone Saviour.

An Evening prayer for a private person.

MOst mercifull GOD, and gracious Father in Jesus Christ, were it not that thou hast made a gracious promise in thy word, that what soeuer is asked of thee in the name of thy son shal be bestowed; I should not dare presse into thy presence being guilty in my selfe of so many sins that I haue heaped vp in thy sight from the beginning of my dayes, vntill this present. I am by nature (O Lord) the child of wrath, a vassal of Satan, no better than a very firebrand of Hell. It is thy great mercy that I escape the fury of thy wrath, due vnto me at the very instant of my birth in respect of that masse of corruption which I brought with me from my mothers womb. Neither haue I since I came to vnderstanding, any whit amended or bettered my first estate but I haue added to it a numberlesse number of transgressions,

breaking euery of thy Commandements by thought, word & deed, sinning in many things against knowledge, against conscience, and against that light which thou hast giuen me, yea, clean against many vowes and promises of better obedience. I haue no colour of excuse, nothing haue I to pleade in the defence of many slips; If I dispute with thée, I must needs lay my hand vpon my mouth, and learn to abhor my selfe in dust and ashes. And (Lord) giue me, I beseech thée, a fleshly and melting heart that nothing may more affect me, or touch mé more deeply than to sée my owne vilenesse, and how disobedient and stubborne I haue beene towards thée, which hast euen heaped vpon me so many fauours.

Make me ashamed of my barrennesse and vnfruitfulnesse in my profession, who haue giuen thee iust cause to range mee among those Hypocrites which make

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shew of godlinesse but yet deny the power thereof.

Beget in me that godly sorrow which causeth true repentance neuer to be repented of: that I may be grieued in my very soule for my sinnes, not so much because of the danger of Hell that followeth, as because I haue offended thee, the loue of whose Maiesty ought to bee a sufficient motiue to obedience.

And for the furtherance of my humiliation and sorrow cause me, O Lord to search and to try my wayes to call my selfe to a strait account, that I may see my sins in particular, the vanity of my heart, my ert reame deadnesse and security, my pride and hautinesse of Spirit, my backwardnesse to all good seruice, my worldly mindednesse, my ambitious rising & craving thoughts, my want of charity and mercy to others, my miscarriage in my place and calling, in idle and vnbeseeming speeches, my offensiue & scandalous behaviour.

Thus (O Lord) make me carefull to rip vp my mind & life, that so I may set my sins in order before me, and may thereby become the more humble, and the more forward to cast downe my selfe, before thee, and to judge my self, that I may not be judged of thee. Yet withall, most gracious God make me able in the midst of all this, to reach out the hand of faith, and to lay hold vpon Jesus Christ, whom thou hast ordained to be the reconciliation for my sins: I know, O Lord, the vertue of his blood, that it can make my sins, though they were as crimson, yet to become as white as snow, O then (I beseech thee) cover my filthy nakednesse with his glorious righteousnesse: cloath me with the garment of his salvation, that so thereby I may be holy and vnblameable, and without fault in thy sight. Speake peace vnto my conscience by thy holy Spirit; Say unto my soule, I am thy salvation. My faith, O

Lord

Lord, is but weak and poor, strengthen it, I beseech thee, and bring it forward by thy mighty working vnto more perfection. Thou hast promised, not to quench the smoking flaxe, nor breake the bruised reede: beare then I pray thee with my scantnesse, and help my vnbeleefe, perfect the worke of my owne hands, performe it vntill the day of Iesus Christ.

My faith is that I must liue by, it is my victory: thou (O Lord) in mercy hast begun it: cherish it (I beseech thee) together with all those graces which accompany saluation, that they may be in mee as a well of water, springing vp vnto everlasting life. And grant that I may not bee presumingly secure, touching mine owne estate, but may euer and anon be a proouing & examining my selfe, whether I am in the Faith or no: and that I may also study and striue to giue euidence of my Faith, by shewing forth good workes, and by bringing

forth good fruit, even fruit worthy amendment of life.

I am compassed about with many weaknesses, and as I haue found by the experience of this one day, Satan is full of malicious cunning to worke vpon all advantages. O Lord, strengthen me to resist him, giue me holy Wisedome to discover his sleights, and grace to withstand his most sharpe assaults. Arme me also against the reproaches and obloquies of the World. I haue learned in thy Word, that if I serue thee in sincerity, my name shall be put out among evil men, Giue me both care to carry my selfe out of the reach of just exception, and resolution also to sacrifice my credit and estimation, yea even my life it selfe, if need be, to thy glory.

Teach me to learne of the Author and finisher of my Faith, to dispise the shame, and to endure the speaking against of sinners, in respect of that eternall weight of

joy

joy and glory which is set before mee.

And now (Lord) with the bowing of my soule, I blesse thy Name for this dayes preservation. How many evills haue I escaped, to which I was subject by nature, & to which I had made my selfe subject through sinne? It is thou O (Lord) onely which makest mee dwell in safety. Stretch out the wings of thy Grace and protection ouer me this night: Though sleep seize vpon the eyes of my body, yet let not security oppresse my soule: keepe me from idle fancies, and from vaine dreams, giue me a sober & sanctified vse of all outward refreshing, that I may be the better fitted to serue at this one thing, namely, how I may be the better fitted to serue thee faithfully in my place and calling, and that for Christ Jesus his sake, thy onely Son and through thy mercy, my loving Saviour. Amen.

A more particular morning prayer on the beginning of a Sabbath day.

MAnifold (O Lord) are thy mercies, and thy goodnesse is infinite. In every particular which betalleth me, I have abundant experience of thy love. It is much (most gracious God) that I, which have sometimes provoked thee should bee let to liue to behold the light and comfort of thy day: But much more is it, that having been heretofore a Prophaner of thy holy Day, a barren and an hypocriticall professour of thy Word, a fruitlesse and vnprofitable hearer, I should yet enjoy the blessed opportunity of another Sabbath. How iustly might thou long since haue slotted vp my heart, and giuen me ouer vnto a reprobate mind, taking from me the comfortable and happy freedome of going into thy House, and of giuing attendance vpon thee posts of thy doores? O

teach

teach me (I pray thee) to value thy mercy in this behalfe, according to the true worth thereof: suffer mee not slightly to entertaine either this, or any other of thy favours. And as thou hast brought me into the beginning of this holy rest: so enable me (I beseech thee) to the sanctifying of it, and to such a kind of spending of the same, as thou requirest. Teach me to remember that it is thine Ordinance, euen one of those vnchangeable Lawes, which thou wrotest with thine owne finger: that this day should after a more speciall manner be diverted and deuoted to thy seruice, and that thou hast not therefore restrained ordinarie imployments in our callings, because idlenesse pleaseth thee, or because ease giuen to the flesh, is a part of thy worship: but that thou hast in thy infinite wisedome so appointed it, that being freed from all other incumbrances, we might wholly apply our selues, either to the publike or priuate exercises

ercises of godlinesse. Giue mee Grace (I most humbly intreat thee) that I may call thy Sabbath a delight, to consecrate it as glorious vnto thee, and that I may beware of doing mine owne wayes, or of seeking mine owne Will, or of speaking any vaine words, and may euen binde my selfe to a serious and a continued course of serving thee in the practises of such duties as belong to the hallowing of this day.

I know O Lord, that herein I shall meete with many lets: my owne corrupt nature will repine & thinke this a yoke and burden that cannot be endured: abroad in the World, I shall see many vaine fashions followed by great Troopes, making thy Day a day of carnall pleasure, I shall bee derided and scorned if I refuse to doe as others doe, I shall meet also with many cunning perswaders, which will seeke by plausible reasons to draw me from dilligence and constancy

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in this course. O Lord, I beseech thee euen with the bowing of my heart, to make mee strong against all these withdraments: Grant that I may more esteem obedience to thee, then either the contentment of mine owne sensuall affections, or the auoyding of reproach among profane persons, or the satisfying of men, be their pretences what they may bee. I am taught (O Lord) and I doe beleeue it, that thy yoke is easie, and that thy Commandments are not grieuous: and I know that by a holy vse in these religious seruices, I shall make them so familiar vnto me and shall also finde that exceeding sweetnesse in them, that I shal euen long for thy Sabbath before it come, and the time will seeme short vnto mee that is so bestowed.

And for this day (most loving Father) I pray thee blesse vnto me the particular businesse thereof.

In praying, giue me reuerence

to

to thy Majesty, sense of mine own wants, faith in thy promises, fresh remembrance of thy former kindnesse, charitable and compassionate, and yælding affections towards others. In hearing, vouchsafe mee an vnlocked and vnderstanding heart, a right iudgement, mæknesse of Spirit, liuelinesse of affection, faithfulnesse of memory: In communicating at thy Table, bestow on me an humble soule, a hungring heart, a conscience purged from dead workes, power of swæt meditation vpon the death of Christ. In loking vpon the administration of Baptisme, afford me mindfulnesse, of mine owne vow, remorse for my often failing in that solemne promise, earnestnesse of desire for the good of the baptized, ioy for the increase of thy Church. In singing, take from mee all both dulnesse and vanity, make me to sing with a grace in my heart, still striving to lift vp my soule vnto thee.

Enlarge

Enlarge my heart towards others as occasion shall be offered, that I may be ready to giue to those that want, forward in every good work, comfortable to the sick, tender-hearted to those whom thou hast humbled, apt to make peace where discord is. Let all works of mercy be a delight vnto me, & make me carefull not to stay till I am prouoked, but to seek occasions to do good. And when I am priuate (O Lord) sanctifie my thoughts, that I may meditate on good things and may hide thy Word in my secret parts, and may loue it, and especially that I may shew the fruit of it in all my conuersation. Finally, I humbly pray thee so to guide mee both in publike and priuate duties that when it cometh to Euening, I may feel my knowledge to bee increased, my faith strengthened, my soule and conscience abundantly refreshed, and all this for Christ Iesus sake, and for thine own Names sake, Amen.

Another

Another Prayer, before the hearing of Gods Word.

ETernall God, most gracious and mercifull in Iesus Christ euery good giuing & euery perfect gift cometh downe from thee, thou hast commanded that if any lacke Wisedome, he should aske of thee, and hast promised to deny nothing that is asked of thee in thy Sonnes Name: In obedience vnto this thy Commandement, and in assurance of thy readinesse to make good thy promise, I doe here cast downe my self before thee, praying thee, as at all other times, so now especially to bee good vnto me. I am now (O Lord) by thy gracious prouidence to be a partaker of thy holy Word, the preaching whereof is the ordinary meanes appointed by thee to saue my Soule, and to draw me out of the power of Satan, vnto thine owne selfe. I, for my part, am vnworthy of so great a fauour as to be admited to heare it,

it, and I am euery way vnfit and vnable to heare it with profit. My heart is full of blindnes and ignorance, my affections are froward & vntractable: I am euen reprobate by nature vnto euery good duty: I am dull of hearing, slow of conceit, backward to entertaine, but apt to let slip euery good instruction. I beseech thee in Iesus Christ, by the working of thy Spirit, to reforme within me these corruptions: Make me as a new born babe, to desire the sincere milke of thy most gracious Word: Grant that I may reioyce at it, as one that findeth a great spoile, let it be better vnto mee than thousands of gold and silver. Open my heart as thou didst the heart of Lidia, that I may euen with a kind of hunger and greedinesse attend vnto the things which are deliuered: cleare the eyes of my minde, and Anoynt them with that precious salue of thy Spirit, that the scales of ignorance may fall from them,

and

and that I may see the wonders of thy Law, even thy hidden wisdome, which my nature of it selfe is not able to discerne. And because thou hast promised to guide the humble in thy way, and to reveale thy secrets to the meek, take from me, I pray thee, a proud heart, teach mee to become a fool in my selfe, that I may be wise in thee: Suffer me not to measure the mysteries in thy Kingdome by mine owne blinde reason and corrupt affection: but giue me grace to deny my selfe, and to labor to bring mine own thoughts into captivity vnder Christ, that I may not dare to oppose mine owne conceits & fancies vnto the Majesty of thy Truth reuealed in thy Word.

Giue vnto the Preacher a dore of vtterance, that hee may open his mouth boldly, to publish the secret of thy Gospell. Direct his tongue, that he may speake vnto the conscience, and that if there bee any close corruption lurking in mee (as Lord, Who can vnderstand his

his faults:) the searching power of thy word may discover it, and rip it vp, euen to the very bottome.

And vouchsafe vnto me that meeknesse of spirit, and such calme and yeelding affections, that I may not repine nor murmure at reproofe: but may loue him rather that rebuked, and may take it as a speciall fauour from thee, that I am not suffered to goe on in sin, or giuen ouer to mine own corruptions. In euery point of holy doctrine taught mee, make me to remember who it is that speaketh by the mouth of man, that I may receiue the word as a Messenger from thee, whether it bee comfort or reproofe, or instruction, and so may giue it that reuerence, and that awfull respect which is due vnto thy holy Oracles.

And because (O Lord) as I am naturally forgetfull; so the Deuill watcheth to catch away the Word as soone as it is deliuered; therefore I pray thee to stablish my me-

memory, that I may hold fast thy blessed truth, and may alwayes haue it in store against the time of need.

To this end, make mee carefull in the vse of all good priuate meanes, such as are Prayer, Meditation, Conference with others as occasion shall require. Beget in me a godly discretion that I my diligently search the Scriptures, whether the things I heare are so, and may try all things, neither rashly rejecting, nor suddenly beleeuing whatsoeuer is deliuered.

And when I haue found thy truth to stablish my heart, ℔ I may not wauer nor be carried about with euery winde of Doctrine; but may continue in the things which I haue learned, labouring daily to be led forward into more perfection.

And sith hearing and knowing without practice doe but increase vnto more condemnation; there-

fore

fore, O Lord, doe thou so water that which I heare with thy heauenly dew that it may bring forth much fruit in my life, and that I may be a credit in my profession and no disgrace nor slander to thy truth. Grant all these things for thy deare Sons sake, Iesus Christ, to whom with thee and the blessed Spirit, I desire to ascribe, all honour and glory, now and for ever, Amen.

After the hearing of the Word.

STir me vp (O Lord) I humbly pray thee, to an vnfained, and sincere acknowledgement of thy kindnesse who hast now been pleased notwithstanding my former vnprofitablenesse, and slight estimation of thy holy word not to vouchsafe me y comfortable liberty of enjoying it. How iustly mightest thou long since for my great contempt, haue made my heart fat, giuing me ouer into a reprobate sense? What other thing haue I deserued of thee, who haue frō time to

to time him such an vnreuerent, negligent and careleſſe hearer? Yea (Lord) euen my beſt carriage in that holy exercise which I haue now been at, hath been so farre different from what became me, that thou mayeſt iuſtly make thy word to be a ſauour of death vnto me: But (O gracious God thou which art good vnto me, in making me to ſee mine own defects, be mercifull alſo in giving a heart to lament them, and ſuffer thy ſelfe in Jeſus Chriſt to be intreated of me, freely and finally to remit them. Let neither them, nor any other of my ſins ſtand at this time betwixt me and thy bleſſing: but vouchſafe to water the ſeed of thy Word, caſt into my heart with the dew of thy heavenly bleſſing: that it may not be made vnfruitfull, but may worke mightily in me, to the enlightning of my minde, to the ſetling of my iudgement, to the comforting of my heart, to the reformation of my corrupt affections, and to the leading

ing mee on vnto more and more perfection. To that end make me both mindfull and carefull to vse all those good helps, which thou hast sanctified to the rubbing vp of our memories, and to the quickning of our dull and slow affections: such as are busie and serious meditation in the closet of mine owne heart, humble conference with others, dilligent searching the Scriptures, to finde out the ground and certaine proofe of things delivered.

And when matters are made plaine vnto mee, and prove to me to bee thy expresse revealed Will, grant that I may yeeld my full assent to them, not once daring to measure thē by the crooked rule of mine own corrupted reason, and not onely so, but that I may love them and embrace them, and hide them, and lay them vp euen in the midst of my heart, and may likewise binde my selfe to the speedy and constant practise of them: that so I may not bee in the number

of

of those that make a shew of godlinesse, but deny the power thereof, and which heare much, but reform nothing, and so do both disgrace religion, & heape vp wrath against themselues: but that I may haue my fruit in holinesse, being both an ornament to my Profession, and a means of winning others by my pure and blamelesse conuersation.

I know (O Lord) that to performe this, will bee seruice of no little difficulty. My flesh which is euer lusting against the Spirit, will rebell, I shall be apt to grow weary of wel-doing: euil men will deride me, and I shall be a matter of scorne to the vngodly, Satan will finde out many hinderances, and many meanes by which to make good duties irksome vnto me. I beseech thee therefore to furnish me with that holy, resolution, and with that spirit of courage, that I may neither delay to begin, when thou commandest to set forward, nor yet may breake off where thou re-

quireſt continuance of obedience: but that my courſe may be like the way of the righteous, which like the light, ſhineth more and more vnto the perfect day: ſo ſhall thy Name be glorified, my ſelf comforted, and others edified by my good example, and I more and more accuſtomed to bleſſe and praiſe thy Name in Jeſus Chriſt thy Sonne, and my Saviour. Amen.

A Prayer before receiving of the Sacrament of the Lords SUPPER.

I Am taught (O Lord) that without thee I can doe nothing, and that all mine endeavours are in vaine without thy bleſſing. In due regard whereat, I am become an humble ſuiter vnto thy Majeſty, that thou wouldeſt be pleaſed to proſper and to direct my preſent purpoſe of communicating at thy table.

It is thy will that I ſhould often

vnto thy holy banquet, for the strengthening of my Faith, and for the preservation of the memory of Christs death. O Lord, strike my heart with reuerence vnto it, as vnto thy Ordinance, and as to a feast, to which thou hast tyed thy more speciall presence, that I may not dare to presse in before thee vnprepared. Before I come, teach me to grow into a very strait examination of mine owne soule, that I may see how I haue liued, and in what measure I am furnished for so weighty a seruice. And because I know, that the more I shall see mine owne nakednesse and deformity, therefore I pray thee to supply mee from thy infinite fulnesse. Giue mee a thorough vnderstanding of the misery of my estate, who am by nature, a childe of Wrath, as well as others.

Make me to see the hainousnesse of those innumerable guilts, and grosse sinnes, which I haue multiplyed before thee from time to time,

time, May, which I haue runne into since my last presenting my selfe before thee at thy board, when I promised better obedience.

Cause my stony heart to bleed within me, when I thinke vpon mine owne scantnesse in good duties, and vpon my delight and forwardnesse to transgresse. Make mee to be ashamed and euen confounded in my selfe for those many enormities which from my corrupt and vnreformed heart do continually breake forth into my outward man, euery member being a euery weapon of vnrighteousnesse, to doe sacrifice vnto Satan. Thus, (O Lord) shall thy mercies in Christ be sweet vnto me, and I shall come with an hungring and thirsting soule vnto thy Table. And I pray thee to increase in mee that gift of Faith, that I may both come to this thine Ordinance with a desire to inlarge it, and may also feele it, to receiue strength & growth of assurance of mine owne personall

and particular interest in the death of Christ. Remoue farre from me all swelling, disdainfull and vncharitable affections: O Lord, this is a feast of loue, and to it a malicious and revengeful heart can be no welcome guest, and when I haue presented my selfe at thy Table, I beseech thee to restraine my idle and gadding thoughts, draw them to the earnest & serious meditation of that which is the life of the Sacrament, the death of my Sauiour. Ravish my soul with the admiration of his loue, that would giue himselfe to die for me, a most vile vnworthy & sinfull creature.

Stir me vp euen to vow and consecrate my selfe for euer vnto him that hath vouchsafed himselfe to be a sacrifice for mee. And after I haue receiued these pledges of thy loue, and seales of thy favour in thy dearest Sonne, O make mee truly thankfull to thy Majesty, and carefull both at the present and euer after, to shew forth the fruits

of

of thankfulnesse in a holy and religious conversation, to thy glory, the good of others, and mine owne eternall comfort in Iesus Christ my Saviour, Amen.

Presently after receiving, before the thanksgiving by the whole congregation, a man may secretly lift up his soule on this fashion.

AFfect my heart (O Lord) with this evidence of thy love, teach me in it to see ỹ riches of thy grace, who art pleased for my weaknesse sake, by such familiar means to figure out before me, and to seale vp vnto my soule a treasure of ỹ infinite worth, as is thy favour in Iesus Christ. O that I may sensibly feele his death to be sweet vnto my soule, as I doe these creatures of bread and wine, & to afford a pleasing taste and refreshing to my body. O Lord, euermore giue me such a feeling. And now (O heauenly

Father) suffer mee not to depart hence forgetfull of thy kindnesse, but grant that I may now at this instant euen couenant with mine owne soule to walke in a better course of holy obedience than heretofore, respecting all thy Commandements, and endeauouring alwayes to haue a cleere conscience before thee, and before all men: That so glorifying thee in this life, I may be glorified with thee in thy Kingdome, through Iesus Christ. Amen.

Before a Iourney.

O Lord, Thou hast graciously promised in thy Word, to be with me whithersoeuer I goe, and that thole Ministring Spirits, thy holy Angells shall pitch round about mee, and beare me in their hands. A glorious and comfortable priuiledge I confesse this is, if I who am by Nature a childe of wrath, and a very vassal of Satan, should be assured of so high a hand of

of heauenly protection. I pray thee now at this time to make good this thy mercy to me, being by necessary busines to trauel from mine own place. Many be the perills, to which both by nature and by desert, I am subject: no man is able to number them or by his owne strength and policy to auoide them. Compasse thou me with thy fauour as with a shield, goe before mee, as thou didst of old before thy people in the wildernesse: it is only thou which canst make me to goe and come in safety. Some put their trust in outward helps: but cause thou me to remember thy Name, & to make thy Truth to be my shield & buckler. A horse is a vaine help, and shall not deliuer any by his great strength, neither is the mighty man saued by his power: it is better to trust in the Lord, than to haue confidence euen in Princes.

If thou (O Lord) be my delight and my saluation, whom shall I feare? If thou be the strength of

my life, of whom shall I be afraid? Let this (I pray thee) bee the Anchor of my soul both sure and stedfast: suffer no power of Satan to remoue my faith from this foundation. Howbeit (most holy Father) if it shall be thy pleasure in this my journey to bring some crosse vpon me, either by making me a prey to spoylers, or by some other hazard: I beseech thee prepare me to it, giue me patience and comfort in it, and a holy assurance that no outward inconvenience can separate me from thy loue in Christ.

Make me alwaies mindfull of this, that thy fauor must not be measured by these outward accidents: and cause me euen to hold fast this rule, that all things shall worke together for the best vnto thy seruants. And (O good God) as in my trauels, I am desirous of thy fauour, so teach me (I desire thee) to make conscience of thy feare: that as I expect and

craue

craue protection from thee, to obedience to thee. Wherefore when I am alone, grant that I may poſſeſſe my heart with holy thoughts, & may diligently watch ouer my ſelfe, for the preuenting of all corrupt and vncleane cogitations. Let me neuer preſume vpon the aduantage of ſecrecy or of my being not known by face in the places where I come to do any thing that ſhall be contrary to the profeſſion of a Chriſtian. And if I light into the company of others, make me carefull to ſeek opportunities of doing good, and that I may neuer frame my ſelfe to the humours of prophane perſons, but in a godly diſcretion may ſo carry my ſelfe, as that I may neither wilfully make my ſelfe a ſcorne vnto the wicked, neither yet may for any reſpects doe ought which may either wound my own ſoule, or make them think that I am of the ſame vnreformed diſpoſition with themſelues,

Thus (Lord) in an assured expectation of thy gracious guidance, I betake my selfe to mine intended course, and commend both it, and these my requests unto thee, in the name and worthinesse of Jesus Christ, my onely Mediatour & Redeemer. Amen.

After a Journey.

FArre be it from me (O Lord) that I should crave mercies of thee in my necessities, and then forget to shew my thankfulnesse for them, when they are bestowed. Gracious hast thou bin vnto me from the beginning of my life euen vntill now. As soone may I number the sand of the Sea, as make an exact rehearsall of all thy favors. There is no day, or houre of the day, or minute of the houre, in which thy blessings are not renewed towards me. Oh that I could be so truly and effectually thankfull as it becōmeth me: O that my heart within mee might euen melt for griefe that I haue

haue paſſed ouer ſo many of thy kindneſſes without regard. Behold how now alſo thou prouokeſt me to this duty; O quicken mee (I humbly pray thee) herevnto. Make me diligently to looke back into the courſe & order of this whole journey, and to obſerue, by degrées, how thou haſt beene good vnto me: how thou haſt bleſſed my going out, & my comming in, and brought mee in peace to mine owne home. Many dangers might haue ſwallowed me vp, which yet thorow thy goodneſſe I haue eſcaped: Sundry times hath there beene (ſuch is the brittleneſſe of this houſe of clay which I beare about me) but euen a ſtep betwixt mee and death out of the iawes whereof thy right hand and thine arme haue ſaued me. I can aſcribe nothing to mine owne prouidence, neither can I ſay, that my ſafety is the reward of mine owne deſeruing: Not vnto mee (O Lord not vnto mee) but to thy Name doth the glory belong, and

now

now grant (I beseech thee) that the sense of thy loue may beget in me such a loue of thee, and of that which thou commandest, that I may willingly and cheerefully, & with full purpose of heart deuote my selfe to thy seruice, accounting (as my duty is) euery new kindnesse to be (as it were) a new bond, and a fresh encouragement thereunto. Grant me both this and all other needfull mercies, for Christ Iesus sake, Amen.

The Christians suite for grace to liue uprightly in his personall calling

IT is thine Ordinance, O thou the wisest God, that euery son of Adam in ꝑ sweat of his face should eat his bread, thou hast fitted euery man to glorifie thee in some especiall calling: thou wouldest not that any should liue like an vnprofitable burthen of the earth, mispending of his precious time, and wasting away thy creatures, doing no good to humane society.

Here-

Herein thou hast giuen vs thine owne example, for euen thou wor-kest hitherto: and that thy great businesse of creating all things ended with those six first dayes, in which euery particular was brought forth by thee in his proper kinde, yet thy prouidence is neuer intermited, in it neither sleep nor slumber ouertaketh thee: And thy Son Christ Iesus, whiles in the daies of his flesh, he humbled himselfe to liue as a man vpon this earth, both in his priuate life attended vpon a painfull trade: And when the time came of his publishing himselfe to the world, went about doing good, yea, and with that cheerfulnes, that it was meat vnto him to doe the will, and to finish the work of him that sent him.

And are not thy holy Angels also in continuall action, obeying the voyce of thy word, and ministring for their sakes which shall be heires of life? Who am I then (Oh my God) that I should not

rejoyce

reioyce, that it hath seemed good vnto thee, to rank me among other thy seruants, and to set me (as it were) my proper taske vpon which to giue my best attendance.

Grant I pray thee, that I may not grudge thereat, as of some vnealie burthen put vpon mee; but that I may contentedly, and comfortably vndergoe it, euen like that glorious creature, the Sun who hauing his Tabernacle set him in the heauens reioyceth like a mighty man to ran his race. And seeing O Lord, thou hast not placed me in this calling for mine owne priuate good alone, but also for a more publique and common benefit, giue me such an honest, sincere & charitable heart, that I may determine with my selfe neuer to seeke, no, nor yet willingly to receiue that gaine which cometh by the wronging, or wringing, or losse of others.

Let me euer remember that golden Rule: Whatsoeuer I would

that

that men should doe vnto me, of euery
euen so to them. Let it neuer slip
out of my minde, that the wages of
vnrighteousnesse, is put into a bro-
ken bag: and that as the good man
shall giue an heritage vnto chil-
drens children so the riches of va-
nity shall diminish: and that thou
wilt draw, euen out of the belly of
the oppressor, the substance which
he hath deuoured: or if it doe conti-
nue with him, it shall bee for his
greater hurt, his owne ease shall
slay him, and his prosperity shall
destroy him: Let me therefore I
pray thee, chuse rather, a little with
thy blessing, than great reuenewes
with thy curse, and judgement at-
tending thereupon.

And if so be it shall be thy plea-
sure to blesse my basket, and my
store, and to encrease my portion
by my honest industry.

O keepe mee, I humbly intreat
thee, that I may not set my heart
vpon it, let not my riches bee my
strong City, or as a high wall in

my

my imagination? but grant that as my lot is inlarged, so I may be more and more afraid of my selfe, lest the care of this world, and the deceitfulnesse of riches would choke in me the seeds of grace, and steale away my mind from better things.

And therefore make it my care, good Lord, I beseech thee, to follow my calling with that holy measure, as that I may not so farre ingulfe my selfe into ỹ busines of it, that I should abridge and scant my self of conuenient opportunities for heauenly and spirituall purposes: And as I shall feele thy hand to be opened towards me, so open my heart & my hand towards others: knowing that as he which scattereth shall be more increased, so he that spareth more than is right, shall surely come to pouerty.

Euer make me to consider thine all-beholding presence, that all things are naked in thy sight, and that thou wilt surely bring forth to iudgement euery secret thing:

That

That so I knowing thee to be a witnes to all my courses, my care may be to walk in thy sight, and to approue my selfe vnto thee by an euen and vpright behaviour. Vnlocke, O Lord, the treasures of thy rich mercies, and afford vnto me both them and all other conuenient and needfull graces, in and for Christs sake. Amen.

His Petition to be armed and prepared for afflictions.

I Am taught (O heavenly Father) by thy holy Word, which thou hast left vnto mee to bee my Counsellor, and to make me wise vnto saluation, that I must thorough many afflictions enter into thy Kingdome. When I meditate vpon the liues and courses of thy holy ones, which haue now ended the dayes of their pilgrimage, and entered into Rest, I finde that they all passed through great Tribulation: May, Christ himselfe

himselfe the Author and finisher of my faith did first suffer before he entred into glory.

Of this bitter cup therefore must I also drinke, O Lord, if I belong to the number of thy chosen.

These whom thou hast ordained to be vessels of honour for thine own use thou wilt purge and scowre & make clean by variety of crosses.

This I know (O my God) and am perswaded of it, But now when I looke into mine owne heart, and consider mine owne strength; I finde such a base spirit of fearefulnesse, such a strong affection unto peace and quietnesse, and such a loathnesse & unwillingnesse to beare the yoke, that I cannot but even doubt with my selfe what will become of me in the day of triall: when I heare of reproaches in good name, losses in goods, paines & tortures in body, vexations & horrour, and perplexities in minde, tentations, by Satan com-

bats

bats and conflicts with the feare of death and of judgement, my flesh doth euen tremble thereat, and O Lord think I) who or what am I, that I should endure the very least of those?

Whither then shall I goe to gather heart and courage, but vnto thee (O thou preseruer of man? And how happy where I if I could rightly esteeme this happinesse of hauing such a freedome of accesse vnto the throne of grace? Here therefore doe I prostrate my soule before thee, earnestly beseeching thee in the Name of Christ to be mercyifull vnto me in this behalfe. And first of all, O most tender Father, because sudden euils doe bring with them so much the greater griefe, grant that I may often (and that seriously) thinke vpon the certainty of afflictions, and how vaine a thing it is for mee in the surging waues of this World by Sea, to promise vnto my selfe continuall peace.

Thus

Thus (thou blessing this meditation vnto me) the crosse shall neuer come vpon mee at vnawares, my thoughts being taken vp with continuall expecting it. And then, O Lord when thou hast thus framed me, to liue as a man alwayes waiting for some triall let it be thy pleasure also to furnish and to supply me with such graces as belong to the comfortable enduring it.

Giue me a readines of heart to submit my selfe alwayes to thy appointments, that I may neuer dare to repine, or grudge at thy proceedings: giue me a portion of strength proportionable to that weight which thou wilt lay vpon me, that I droop not vnder the burthen, that I faint not in my mind.

Giue me a feeling of thy Loue in Christ, that that may preuaile against all discouragements, and that I may interpret it to be a fruit of thy loue that thou dost afflict me.

Giue me faith in thy promises, to stirre me, that I may not be shaken by the storme, nor grow weary or wauering in waiting for thy mercy to release me. Giue mee wisedome to iudge aright of the reasons of thy trying me, and to make a holy vse of every chastisement: giue me care to store vp in the midst of my heart, such comforts as thou in thy Word hast reuealed for seuerall visitations, that I may not be then to seeke for comfort, when I shall chiefly want it: finally, giue mee a stedfastnesse of reloluti n, to cast my burthen vpon thee, and to hold this fast, that thou art bound by thine owne promise, never to forsake mee. Being, O Lord, thus armed out of the store-house of thy rich grace, I shall enter the cõbate with courage, I shall goe through it with constancy, and end it with ioy, loking for that crowne of life which thou hast promised to those that loue thee, and whom it

was

was thy good pleasure before all worlds, freely to loue in Christ Iesus, to whom be praise for euer, Amen.

A prayer for the afflicted, in what kinde soeuer.

O Gracious God, how happy am I who haue so strong a Bower, as thy great Name to run vnto? especially now in this sad and heauy day of tribulation. For (O Lord) by continuall experience, that the helpe of man is vaine, and that all earthly contentments, notwithstanding ỳ flattering shew they make, yet are but as a staffe of reed, vpon which if a man leane, it will run into his hand and pierce it. If I turne me to my ancient louers and friends, it may be they will stand aside from my plague, and mine old acquaintance will hide themselues, and I shall be euen as a stranger in the sight of my familiars: If I seek to my neighbours, alas, what refresh-

ing

ing shall I finde? Truth it is, O God, and thou hast so ordained, that hee which is in misery should bee comforted by his neighbour: but men haue forsaken the feare of the Almighty: so that hee which is ready to fall, is as a despised Lamb, and few are apt to weepe with him that is in trouble: Besides the greatest part are so ouercome with grosse ignorance that they are miserable comforters, and Physitians of no value, not able to minister a word in time to him that is weary. Whither then, or to whom shall I goe, but vnto thee, O most gracious & tender Father? Thou art a mercifull God, thy compassions are great, thou art the Father of mercies, and God of all comfort: thou makest the Wound, and bindest it vp; thou smitest, and thy hands do make whole, thou hast commanded to call vpon thee in the day of trouble, and thou art a helpe ready to be found.

To thee therefore doe I lift vp my

my soule: encline thine eare, O Lord, and heare, open thine eyes, O Lord, and see, looke mercifully vpon thine afflicted seruant: the dayes of sorrow are come vpon me, euen changes and armies of miseries are against me, If my griefe were weighed, it would be heavier then the sand of the sea, I am broken with one breaking vpon another: make mee (I pray thee) to consider seriously, that it is euen thou which hast done all this, that these things come not by chance, but by thy prouidence and certaine appointment, that so I may bee dumbe, and not open my mouth to murmure or repine.

Open mine eyes that I may see mine owne deseruings, and what cause I haue giuen thee euen to crush me to peeces with thy heauy iudgements, yea, to cause the pit of thy eternall vengeance to shut her mouth vpon me.

What cause haue I left vnto me to complain, when I am lesse than thy

thy smallest mercy, and my sins greater than the greatest sorrow thou hast laid vpon me. It is thy loue, O Lord, from whence this proceedeth. In this course, thou dost offer thy selfe vnto me as to a son: thou knowest my corruptions: the rebellion of my heart, the crookednesse and vnreformednesse of my Nature, thou seest before some great euill that I am like to fall into, if I be left vnto mine owne conrse: thou findest mee to be forgetfull of my duty to thee, cold in prayer, backward and lumpish in holy seruices, well-neere lulled a sleep in the common security of the times. It is thy Wisedom to rouze me vp, and to put thy hooke of affliction into my nostrils, to bring me back into that good way from which I am falling.

I know thou doest therefore chasten mee, that I may not be condemned with the World. Oh teach mee, I pray thee, to learne to judge my selfe, to search, and to

try my waies, to pry into my course by-past, that I may finde out those euills which beare in me the greatest sway, and may in some measure vnderstand what it is which thou aimest at in afflicting me.

And enable me withall to reform my errours, to recouer my wandring, and to get a happy victory ouer my rebellious flesh That I may be able to say hereafter, It is good for me, that I was in trouble, blessed be the time that the Lord afflicted me, and how sweet is the quiet fruit of righteousnesse which springeth out from the bitter root of tribulation.

In the meane space (O Lord) vntill it shall please thee to put an end to my present grieuances, teach me to make hast or to seeke by vile & vnwarrantable courses to wind my selfe out of thy hands, but grant that I may tarry thy leasure with patience, not daring to prescribe vnto thee what to doe. And when this storme is ouer,

and

and the ſorrow paſt, & keep me from ſecurity, make mee to remember the vowes & promiſes of obedience, which now I make vnto thee: prepare me to a freſh triall, that my care may be to be prouided for whatſoeuer thy pleaſure ſhall bee to lay vpon me. Heare me in this, and in all other my ſuits, for his ſake, in whom thou art beſt pleaſed, euen Ieſus Chriſt the righteous. Amen.

A Prayer in reſpect of ſome loſſe receiued, as in honour or goods, &c.

O Eternall God, the God of prouidence, the orderer and the diſpoſer of all things both in heauen and earth: Be ready (I beſeech thee) to heare the prayer of thy diſtreſſed ſeruant. Help my weakneſſe, I intreat thee, and quicken me, to the performance of this duty of calling vpon thy Name, I am euen aſhamed of my ſelfe, to ſee mine owne faintneſſe, and how

wne I am cast downe vpon euery occasion. O raise mee vp (I pray thee) and make me to lift my heart towards thee, according to whose good pleasure all things come to passe. Is it not thou (O Lord) which hast laid these things vpon mee? Art not thou hee who both giuest and takest at thy Will? Art not thou the Iudge which makest low, and which makest high? Shall I murmure against thee, which hast such an absolute and vncontrollable Soueraintie ouer all? Shall I receiue good at thy hand & not euill? O keep downe my repining, and mutinous and discontented thoughts, allay the height and beauinesse of my spirit, teach mee how to bee abased and to haue want, make me to see the vanity of ỹ which I was wont euen to admire & to set my heart vpon. Let this abridgement be a Schoolemaster vnto mee, that I may learn by it to draw mine affections from these fading and transitory commo-

dities,

dities, O Lord, what is honor: Is it not a blast, or as smoake which quickly vanisheth? What is wealth? Is it not lighter than vanity it selfe? Doth it not take her to her wings, as an Eagle, and flye into the heauen? O knit my heart henceforth vnto thee. Oh blessed Father, fasten my affections on the things which are aboue, where Christ sitteth at thy right hand: make me to lay vp Treasure in Heauen, and to seeke after that Kingdome of thine, which cannot be shaken: frame my heart to the choyce of the better part, of which I can neuer be depriued,

Let mee affect the true honour which stands in the faithfull seruice of my Sauiour. Let me labour for that induring and durable riches, which consists in the knowledge of thee, and in the feeling of thy gracious fauour. Suffer me not, I pray thee so to limit thy power as to think thou art not now able to supply me, sith the meanes

which I was wont to enioy, is taken frō me, but make me faithfully to consider ꝑ thy hand is not shortned, but that thou hast enough in store for those that loue thee. Thou art able to giue mee a great deale more, and after thou hast exercised me a while, to blesse my last dayes with more abundance than the first: thou canst make the little meale in the barrell not to waste, & the small quantity of oyle, not to diminish: thou canst cause a small thing to be better vnto me, then great riches to the mighty, and a dinner of greene hearbes to be more sauory to me than a stalled Oxe to them. Oh therfore, I beseech thee, restraine my desires, make me willingly to submit my self to wisdome: Let thy prouidence and promise be my store-house and the stock that I rely vnto: let this satisfie mee, that though I lose all that I haue, yet in as much as thou hast once loued mee in Christ. I shall neuer lose thy

thy Fauour, & let not the beholding of my Children and Family dishearten me, or make me to cast perils, and to say: Wherewithall shall I feede them? How shall I cloth them? O Lord, they are better than many Sparrowes, and dearer vnto thee than the Lillies of the field: thy promise of mercy is entailed to my posterity. O let my faith rest vpon this foundation. Prepare me (I pray thee) to further trials, make me ready by degrees to lose euen my life it selfe, if it may bee for thy glory.

And thus, O Lord, desiring to reckon euen this Crosse (though my vnreformed nature doe gainesay it) among thy chiefest fauours, I commend my selfe, and my poore prayers vnto thee in Christ Iesus, thy beloved Son, and my beloued Sauiour. Amen.

A Prayer fitted to the losse of an especiall friend, as a father, or Husband, &c.

O Almighty Lord GOD, whose Glory is aboue the

Heavens, and which hast thy dwelling on high, but yet abasest thy selfe to behold the things in the earth, bee pleased euen for thy dearest Sons sake to cast downe thy compassionate eye vpon my afflicted and grieued case.

Comfort (Lord) comfort, I pray thee, thy seruants soule, suffer mee not to be swallowed vp of discouragement. Thou hast taken from me the very staffe of mine estate, one, vpon whom (in the eye of flesh and blod) all my comfort did depend: Hee is now gone the way of all flesh, and hath made his bed in the darke: Yet thou (O Lord) still liuest, thou art alwayes the same and thy yeeres shall not faile. O raise vp, I beseech thee, my languishing and discouraged heart, my droping thoughts: make mee to looke towards thee, from whom alone all comfort cōmeth. Hast thou done this, and shall I controule it? Is death thy messenger, and shall I murmure

mure at his coming? Is my dearest friend, whom I loved as mine owne heart, gathered vnto thee, his appointed monthes being now expired, and shall I lament his happinesse? Dost thou still hold me with thy hand, and euen compasse me about with thy gracious Prouidence, and shall I distrust? Is it thy purpose and Promise, and power to be my GOD, the same yet that it was, and shall I be doubtfull, as though I had made flesh mine Arme, or as if thou, Oh all-sufficient GOD, wert tyed vnto outward meanes? Must not I also ere it bee long, make the grave my House, and lye downe with others in the dust? Is there not an assured hope, that all that liue and dye in the Lord Iesus, shall bee ioyned together after Death, and at the last day bee caught vp in the Clouds, to meete the Iudge in the Ayre, and after that to bee euer with the Lord? I most earnestly be-

seech thee therefore, O my most gracious God, to moderate my passionate and vnruly thoughts, to bring my violent affections into a holy compasse.

Let mee not be sorrowfull like those which haue no hope, make me to rejoyce on his behalfe, whose pilgrimage is at an end, and whose Christian and holy course, doth euen assure me, that thou hast receiued him into euerlasting habitations. Teach me to haue a holy and prepared longing for the day of my dissolution: And grant me that grace and wisedome, to loue those whom both Nature and Religion binde me to respect, that I may alwayes conforme and submit my affections to thy most wise and soueraigne disposing. To bee without apprehension of such losses, I know by thy Word, that it is impious: to be extreame, and without measure in passion, is desperate: Keepe me, I beseech thee, in the meane, that my sorrowes

may

may be tempered with comfort, and my heart may alwais be fixed surely vpon thee. Affoord me both this and all other needfull favours, in and from the merits of my alone Saviour Jesus Christ. Amen.

The Orphans lamentation

THy Word (O Lord) which is the Word of Truth, and cannot lye, hath testified of thee that thou art The Helper of the fatherlesse: Hereby haue I (poore forsaken wretch) taken heart vnto my selfe, to flye vnto thy Mercy-seate, and (as it were) into thy lap, freely to powre out my lamentations. Left I am to the mercilesse mercy of this cruell World: and death hauing closed the eyes of my dearest Parents, in whose sight, I was not a little tender, my estate in common vnderstanding is very miserable.

Some there are, which will seem to pitty me, and who will sprinkle some common words of compassi-

on

en on mee: but no truth or comfort cometh from them. Nay, euen these of neerest acquaintance and who during the life of my Parents did professe the greatest loue, doe now looke strangely on me, and their behaviour and fashion is, as if they did not know mee. Is it true doe I finde the saying of SALOMON, That the friends of the rich are many, and that the poore is hated euen of his owne neighbors, his friends will depart farre from him, and though he be instant with words, yet they will not regard him. When in feare of oppression, I flye vnto them which are armed with Authority to relieue me, though I speak with prayers they answer roughly, and so are their hearts set vpon bribes, that nothing but a gift in the bosome will perswade them.

Thus is affliction added to my misery: but no man careth for my sorrow. All this is through thy Prouidence (O thou which sittest

test at the sterne, and disposest all things,) I know that out of thy mouth, and from thy decree proceedes, both good and euill. Whither then shall I looke, but vnto thee that hast smitten me? Who can binde vp my wound, but onely thou that madest it? I lift vp therfore my heart with mine eyes and hands, to thee that dwellest in the Heavens. As the eyes of Servants looke vnto the hands of their Maisters, so shall my eyes wait vpon thee, vntill thou have mercy vpon me.

I am sure (because thy Word hath so assured mee) that thou wilt not forsake me forever, but though thou send affliction, yet thou wilt have compassion, according to the multitude of thy mercies. Thou puttest my tears into thy bottle, all my grievances are noted in thy Register: My soule shall thereby cleave vnto thee: & vnder the shadow of thy wings will I rejoyce. To thee I do commit my self, vpon

thee

thee alone doe I caſt my care, O (I beſeech thee) caſt not off my ſoule. Upon thee haue I beene ſtayed from the wombe, thou art hee which tooke me out of my mothers bowels: whom haue I in heauen but thee; and I haue deſired none in the earth with thee:

Thou ſhalt bee the ſtrength of mine heart, and my portion for euer: I ſee more and more how good it is for mee to draw neere to thee: My friends haue deceiued me as a brook, and as the riſing of the Riuers, they paſſe away, but with thee there is no ſhadow of change. No man did euer truſt vpon thee and was deceiued.

Friends may dye, and returne to their earth, but thy yeeres indure from generation to generation: Thou giueſt to the beaſts their food, and to the young Rauens that cry: Thou clotheſt the graſſe of the field, the very Sparrowes are reſpected by thee. Am not I, O Lord, much better then they? O make me to depend

depend vpon thy goodnesse, and to know that if I seeke thee, I shall want nothing that is good: Thy eye is vpon them that feare thee, and vpon them that trust in thy mercy.

The hearts of all men are in thy hands, thou madest euen ỹ Egyptians to fauour thy people: And as thou cauledst the very rock to yéeld water for the thirsty, and the deuourer to affoord food for Samplon, so thou canst turne the hearts of those that most neglect me, and make euen strangers, and men vnknown to become kinde vnto me.

Let it be my care to serue thee, & to walke before thee in vprightnesse, and then I am sure with thee there is enough in store, and thy prouiding cannot faile me. Stirre me vp to seeke thy Kingdome, and the righteousnesse thereof, and all things else shall be supplied to my comfort. Assure my soule that thou art my Father in Iesus Christ: Then shall I be sure that thou hauing prouided for me a bet-

ter

ter inheritance, wilt not forsake me for these outward things.

Hearken (I beseech thee) to these desires of my soule, and breed in me a stedfast expectation both of these and all other needfull graces, for the merits of Jesus Christ my Saviour, Amen.

The Captives prayer, taken by a forraigne Enemy, or otherwise imprisoned for debt, or upno any like occasion.

OUt of the deepe places doe I call unto thee (O Lord) Let thine eares attend unto the voyce of my Prayers. Behold here I dwell in darknesse and in the shadow of death, being bound in misery and Iron, and feeding upon the bread and water of affliction.

Closed I am in prison, and cannot get forth, I do know and confesse that thy Judgments are right, & that thou hast afflicted me justly. Full idle and vainely did I spend

spend my precious time in the day of liberty, walking in the way of mine owne heart, seruing lusts & divers pleasures. To bee tyed to the duties of my calling, or otherwise earnestly and busily to follow any course that might be for thy Glory, it was a burden & a griefe vnto me.

Many other sins there are, of which I am guilty before thee: which haue deserued both this, and a farre greater punishment, yea euen to be held vnder darkenesse in euerlasting chaines, and to be plunged with Satan and his Angells into the lake which burneth with fire and brimstone worldwithout end: But (Lord) there is plenty of mercy with thee, and thy compassions faile not, thou art good and gracious and of great kindnesse to all them that call vpon thee. Giue eare (I beseech thee) to my Prayer and hearken to the voyce of my supplication.

Let the beames of thy fauour

shine

thine into this desolate and comfortlesse place in which I am inclosed. Refresh and reioyce my distressed and grieued soule, for vnto thee doe I lift vp my soule. Looke downe from the height of thy Sanctuary, and heare the mourning of the prisoner, Sanctifie this great crosse vnto mee, that it may bee a meanes to humble me, and to bring me to a true sight and sense of mine owne deseruings. Sweeten it also with the comfortable taste of thy fauour and loue in Christ, And although my body bee straitned, yet enlarge my spirit, that I may now be more feruent in Prayer, more strong in the desire and longing for thy grace than heretofore. Suffer me not to grow weary, with waiting vpon thee, or with looking or expecting for thy mercifull goodnes in my deliuery.

Let me not presume so farre as to take vpon me to prescribe thee how to deale with me: or when and by what meanes, to enlarge mee:

But

But grant that I may both contentedly and quietly tarry the appointment, assuring my selfe, that when thou seest me to bee more fit for liberty than for restraint, thou wilt bestow it on me.

In the meane time, proportion (I pray thee) my desires and affections, to my present meanes: As I haue but little, so make mee contented with a little: and as my diet is but course, my lodging but vnease, and the ayre not so sweet as I was wont to enjoy, so frame my minde and body to a patient bearing of all these vnpleasing inconveniences: Make mee often to meditate and think with my selfe, that if such a prison as this, in which a man may finde some intermission of sorrow, and out of which hee may conceiue hope of deliuery, be so irksome to me, then how woefull is that dungeon of Hell whereof the Prince of darkenesse is the keeper: and whereas the torment is easelesse without all intercourse

of

of any refreshing, so it is endlesse, without all possibility of getting from it.

And then, O Lord, let this meditation worke with mee, both to the humbling of my soule, whose desert is to be eternally shut vp in that loathsome pit, and to the enlarging of my thankfulnesse vnto thee the GOD of Mercy, who hast sent thy Sonne, to free mee from that intollerable Captivity.

Cause mee withall (I beseech thee) to be as sensible of my bondage under the tyranny of Sinne and Satan, as I am of my detainment in this present thraldome: & as desirous to be drawne out of it into the glorious liberty of thy Children, as I now am to be freed from this imprisonment: And if it shall hereafter bee thy pleasure to restore me to my desired freedome, Oh make mee euer mindfull of the vowes and promises of good things, with which I am now ready to binde my selfe un-

vnto thee: that so thy mercy may neuer be forgotten by me, but may be euer fresh in memory to quicken mee to the dilligent and faithfull seruice of thee, who art the onely GOD in three persons, the Father, the Sonne, and the Holy Ghost, to whom be honour & glory, might, Majesty and Dominion, World without end, Amen.

The slandered person, laden with unjust reproaches, thus commendeth his case to GOD.

GReat is my griefe, O Lord, neither is it to me a small vexation, to see how wicked men haue sharpned their toungs against me. They did shoot out bitter words like arrowes, and wound me with their multiplyed lyes, as with a razor that cutteth deceitfully: & as dead flyes doe cause to stinke and putrifie the oyntment of the Apothecary, So doe they make my

make my good name to become euen vnlauory amongſt men. O how bitter is this vnto me, euen as gall? and how doth my ſoule euen pine away within me to conſider it? Yea (gracious God) why ſhould my ſpirit be ſo perplexed in me, hauing ſuch freedome of acceſſe vnto thy Maieſty? Thou art ſet in the Throne of righteous Iudgement, theſe clouds & miſts of foule reproaches cannot hide the truth of my cauſe from thine all-ſeeing eyes. To thee therefore do I appeale and in thee doe I put my truſt: iudge thou me according to my righteouſneſſe, and according to mine innocency that is in me. I confeſſe (O Lord) that in thy ſight I am a moſt vile and wretched ſinner, and that if I ſhould diſpute with thee, I could not anſwer thee one thing in a thouſand. Therefore in the caſe betwixt thee and my ſoule, I will lay my hand vpon my mouth, and abhorre my ſelfe in duſt and aſhes.

But

But as for these mine Adversaries, whose Tongues are as the coales of Juniper, in respect of them, thou knowest mine vprightnesse, and how vntrue these things are which they put vpon me. And indeed this witnesse of my conscience is my chiefe rejoycing, and with it I do secretly solace my self against all their most bitter & poysonfull accusations.

This maketh mee to haue boldnesse towards thee, and with comfort to trust vnder the shadow of thy wings vntill these afflictions overpasse. Send thou from Heauen, and saue mee from the reproofe of those that would swallow mee vp. Keep me secretly in thy Tabernacle from the strife of tongues.

Furnish me with patience (I beseech thee) vntill thou plead my cause, and execute iudgement for me, represse my tumultuous and swelling spirits, that I may not render euill for euill, nor rebuke for rebuke, but that I may heartily

ly, pray to thee, euen for my most vehement accusers. And (O Lord) if they belong to thee, open their eyes that they may see their error, touch their hearts, that they may be sorry for their bitternesse.

Otherwise, if they bee such, whom thou (who vnderstandest all things) dost know, to be incurable, represse their rage (I pray thee) let their lying lips bee made dumbe, which cruelly, proudly, and spightfully speake against the righteous.

As for me, vphold me in my integrity, stablish me in euery word and good worke, enable me to such an holy and blamelesse conuersation, that those which reproach mee as an euill doer, may either bee won vnto thee by my good example, or els may be made ashamed when they be not able to blame my behaviour in Christ.

Teach me to remember that this is not the one halfe of that which I must suffer for thy sake, if I will be faithfull, that so I may resolue

to

to sacrifice not mygood name onely, but even my life it selfe for thy glory.

Thus, O Lord, relying vpon thy promised readinesse to heare the Prayers of thy seruants, haue I here powred out my soule before thee, beseeching thee to vouchsafe a gracious audience both to these and all other my humble suits, not for mine owne sake, but for thy Son and my Saviours sake Christ Jesus, Amen.

The persecuted for a good and righteous Cause, and brought into hazzard both of his liberty and life, is directed thus.

I See now, O my most gracious God, and in Jesus Christ most kinde and loving Father, the truth of that which thou thy selfe hast reuealed in thy blessed Word euen that all that will liue godly in Christ shall suffer persecution: Thy beloued Sonne told his Disciples that they should haue

in the world much trouble, and be hated and hated, and continually molested for his sake. And now (Lord) it is thy good pleasure to call me vnto this seruice euen to beare witnesse to thy Truth by my suffering. Much weaknesse I acknowledge that I find in my self to stand out in so iust a quarrell, much vnworthinesse to be advanced to such an honour. Before thee therefore do I cast downe my selfe (for from thee is euery perfect gift) beseeching thee to make thy power apparent in mine infirmity, & to strengthen me poore wretch, that I may chearefully take vp my crosse, and follow thee.

Breathe in me, by thy Spirit, the saving knowledge of thine vndoubted Truth, that I may bee firmely settled therein, and fully assured of ỹ goodnesse of that cause, which I am called to maintaine.

Out of the mouth of Babes thou hast ordained strength, thou canst make euen the vnlearned, and the

the men without knowledge to speake to the astonishing and amazement of the mighty: It is thy inspiration that giueth vnderstanding. Endue mee with courage, that I may speake of thy Testimonies before Kings, and may not be ashamed: Season withall my zeale and boldnesse, with much meeknesse & reuerence, that there may be in my behaviour no appearance of vaine glory, but that all may see that it is the honour of thy Name, and the defence of thy Truth which I seeke for.

Ground mee so sure vpon the rock of Truth, Shed so abroad thy loue, and the feeling thereof into my inward parts, giue mee that earnest of my future inheritance, and that taste of the powers of the World to come, that no winds or storms either of plausible perswasions, or of hard and cruell vsage, or variety of torments set before me, may be of any force or power to remoue me.

Draw my meditations often vnto the Prince of my salvation Iesus Christ, who was also consecrated through afflictions, Enable me to learne by his example, to endure the crosse, and to despise the shame, for the joy that is set before me. Let me never forget it, that if I suffer like a Christian, I am a partaker of his sufferings, I beare his marke vpon me, and that this light affliction, which is but for a moment, shall cause vnto me (it being the Way which thou hast sanded out to Heauen) a farre more excellent and an eternall weight of glory. And when I feele any cowardly feare to surprise me and my selfe almost ready to faint in my minde, than bring it to my remembrance, that if I deny thee thou wilt deny mee also, if I cast away my confidence, thou wilt also cast me off at ỳ last day. And seeing without thee I can doe nothing make me earnest in prayer, and a continual petitioner to thy Majesty,

Majesty, from thee to be supplied with all necessary graces, such as thou knowest to bee fit for my present case. Take from me all trusting to mine owne sufficiency: Open mine eyes that I may more and more see mine own scantnesse and the weaknesse that is in me, for weighty services.

Make mee to know that my full dependance upon thee, shall be my chiefest stay; And that as without thee I cannot stand so being upheld by thee, I shall not miscarry.

And if it shall bee thy pleasure to deliver mee from this Question which I am now come into, and to restore me to my wonted Peace, preserve mee I pray thee from security, stirre me up to make provision for some greater storm, remembring still, that without being faithfull and constant unto death, there is no hope to receive the Crowne of life.

All these mercies, and what ever else thou knowest to be needful,

reach out vnto me, I humbly pray thee, euen by those promises of Grace which thou hast made and offered in the Mediatour of Grace and Glory Iesus Christ. Amen.

Some barren *Hannah*, or fruitlesse *Elizabeth*, desiring to be blessed with fruit of body, prayeth thus.

NEither am I the first (O most mercifull Lord God) whom thou hast thus afflicted, neither am I without examples of holy persons, who haue both sued vnto thee for comfort in such an occasion and haue bẽn heard also of thee in that they haue desired. This is no little ioy vnto my greeued heart: For as I am certified hereby, that I may be thus chastened, and yet be deare and precious in thy sight: so I doe also from thence conclude, ỹ thou both art able to release me, and wilt likewise, if thou see it in thy wisedome to be conuenient for me:

To

Lo thee therefore doe I make my moane (O Father of Mercies, and God of comfort) be not deafe I beseech thee, to my Prayers. Looke favourably, and with a compassionate eye vpon the trouble of thy hand-maid. It hath hitherto beene thy pleasure to shut vp my wombe, and to deny me that comfort by Children which thou hast vouchsafed vnto others.

Humble me (I pray thee) vnder thy hand, and grant that I may truly and sincerely, and feelingly acknowledg, that though this be no little crosse, yet it is nothing to that I haue deserued, It is just, I confesse, with thee to punish my barrennesse in grace, and my fruitlesnesse in holy things with this want of outward increase.

Make me (O good God) as sensible of my spirituall defects, as I am of these bodily inflictions. And as it is reported of thee in thy Word; that thou makest the barren Woman to dwell with a Fa-

mily, and to be a joyfull mother of children, so make mee (I humbly crave of thee in Jesus Christ) an example of thy mercy herein. Let me be as the fruitfull Vine on the walles of my husbands house, and let (at the least) one Olive plant spring out from me, to stand about his table. The fruit of the wombe is thy reward, of thee alone doe I desire it, from thy mercy onely doe I expect it.

And good Lord, be pleased so to order & direct my desires here, as that I may not in this seeke some outward contentment only, but that my chiefe respect may be, that by me thy Church may be increased, and that out of me may proceed such an one by whom thy glory may be furthered, and the honour of thy Name advanced amongst men.

Teach me withall, so to referre my desires to thy Wisedome, and to submit them to thy gracious disposing, that if it shall seeme good to thee, not to grant this my re-

quest

queſt, I may not murmure againſt thee, but may patiently and quietly beare whatſoever either in this, or in any other kinde thou ſhalt lay vpon mee.

Let mee conſider, that though this which I now craue be a fauour not to be deſpiſed, yet that thou haſt in ſtore better bleſſings for thy ſeruants, euen ſpirituall bleſſings in heauenly things: ſtir mee vp to ſeeke thoſe eſpecially, and with Mary to chuſe the better part; which ſhall neuer be taken from thoſe which once enjoy it.

And becauſe I haue ſo great deſire of increaſe, let it be my care, both in mine owne particular, to vſe all good meanes, by which I may increaſe in grace, and touching others alſo to labour the increaſe of thy Kingdome, by prouoking, perſwading, and through my good example, winning and drawing them vnto thee. So (Lord) being by reaſon of this Croſſe

a woman troubled in spirit out of the abundance of my complaint, I haue powred out my soule before thee, submitting my self in all humility to thy appointment, who makest all things to worke together for the good of those whom thou dost loue in Iesus Christ, to whom be praise both now and euer. Amen.

A prayer applyed to the state of a man inwardly perplexed with the horror of sinne, with doubtings of Gods favour, of Satan tending to despair.

O Thou most pittifull God, and to those whom thou lovest in Iesus Christ, most tender Father, neuer did there any more chased Hart bray after thy rivers of Water, so as my distressed and amazed soule panteth after thee. Oh that I had Faith to lay hold upon that most sweet promise, by which thou callest all that are weary and laden

to

to come vnto thee. Fame I would, O Lord, approach vnto thy gracious presence, and happy seeme I to my self if I might taste though (but as it were) some crums of thy rich Mercy. Me thinketh that all things which I see in the World, and which the sonnes of men doe doate vpon so exceedingly, are but dung and drosse in comparison of thy Favour: Oh that I might be but one of the lowest of thy Saints, or as it were, a servitor or doore-keeper among thy holy ones

Thus I see thy Mercy, I admire it, I preferre it in my choyce before the greatest Treasure: but when I would apply it to mine own particular case. Oh what a world of discouragements doe I meet with? My sinnes doe take such hold vpon me, that I am not able to looke vp: they are so many, yea, more in number than the hairs of my head, that my heart doth euen faile mee to consider them.

When

When I think how my soul and spirit is traughted and defiled euen with whole Millions of prophane, hardned, secure, vicious, worldly and vnsanctified thoughts, how many offers of grace haue I neglected, how thy forbearance hath been abused by me, how I haue beene a reproach and slander to thy Gospell, how dead and lumpish, and false hearted I haue beene in thy service, how barren in good works and what little proceedings I haue made, going rather backward than striving vnto more perfection, how I haue contented my selfe with shewes of godlinesse: when I say, I thinke vpon these and other my grosse palpable enormities, I cannot but vtterly condemne my selfe, neither can I beleeve that it is possible for so vile a wretch as I, to be admitted to thy favour.

Sometimes I conceive some little hope and I seeme to my selfe to haue some taste of thy favour, and

and some kind of assurance that I am deare vnto thee in thy Sonne, but suddenly my comfort vanisheth, my hope is ouer-clouded with perplexed doubtings, and I am well neare swallowed vp with deep despaire. Can any mortall man, think I, know the minde of God? or if some holy person may bee so farre graced, as to vnderstand Gods purpose touching himselfe, is it possible so vile a creature as I, should come to such high prerogatiue?

Can the Spirit of the Lord dwell in such a stinking & polluted soule as mine? Will he vouchsafe to giue me an assurance of Gods fauour? Or if I might know now that I am in the state of grace, what assurance can I haue, that I shall so continue, being beset with many imperfections? Thus, O Lord, mine owne thoughts oppresse me, & mine owne soule doth pleade the cause against it selfe: Neither is Satan, the ancient enemy of thine elect,

elect, wanting to adde affliction to my misery.

Heretofore his manner hath been to intice, and to provoke me unto sinne, by hiding and covering the vgly and most loathsome face thereof, and to beare me in hand that it was a very easie thing to repent, and that also thy favour (O Lord) might be procured by and by. Now hee inlarged my evills, and makes my sinnes to appeare before my Conscience in most terrible and hideous shapes: he telleth mee, that my hypocrisie is apparant, that the guilt of my heart is written in great Letters, and cannot bee denied, that it is now in vaine for mee to sue for grace, there being no hope of Mercy left for such offenders: that it is to no purpose for me to Pray: For sa I cannot pray as I should otherwise than in hypocrisie, so neither (if I could pray aright) can there be any accesse vnto the Throne of grace for the request of such a trespasser.

Not-

Notwithstanding (O most gracious God) euen in despite of his suggestions, and amidst all those discouragements, which mine own heart mutttereth against mee, I doe here aduenture my selfe to thy most glorious presence. If I shall finde fauour in thine eyes, shew mee the light of thy countenance, and I shall be safe: If thou say, I haue no delight in thee: Behold, here I am, doe to me as seemeth good in thine owne eyes, I know what thou hast spoken in thy Word, namely: That if I draw neere vnto thee, thou wilt draw neere vnto mee, and that thou wilt fulfill the desires, and accept the inexpressible groanes & sighings of thy seruants. Truth it is, O Lord, I dare not say that I draw neere vnto thee as I should, or that my desires are such as they ought to be, or that I grieue vnder my sinnes with such an effectuall and piercing feeling as it is.

All that I am able to doe and that

that in much weakneſſe, is to cry faintly vnto thee, Oh draw me, and I will run after thee: make me to deſire thy mercy in ſincerity, bruiſe my heart, that I may yeeld out many vndiſſembling ſighings after thee.

Yet Oh Lord, though there be in me but ſuch poore beginnings of Grace, ſuffer me not, I beſeech thee, to caſt away my confidence. I am well aſſured that thou haſt not forgotten the promiſe of not breaking the bruiſed reed nor put out the ſmoaking flare, and of giuing a bleſſing vnto thoſe which hunger after righteouſneſſe.

Is it poſſible, (O Lord) that thou ſhouldeſt leaue off to be gracious, and ſhut vp thy tender mercies in diſpleaſure? Didſt not thou ſend thy Son into the world to dye euen for chiefe ſinners? Is it not true that where ſin abounds, there thy Grace aboundeth much more? Could I euer ſo much as truely deſire reconciliation with thee, vnleſſe thou didſt worke it in me.

Is

Is not this request, Lord, helpe my unbeliefe, the very voyce of thy Spirit within me? Could I complaine of the hardnes of my heart, or sincerely loath mine owne corruptions, as being displeasing to thy Majesty if thine owne finger had not effected it?

Should I feele such a combate in my soule, and such a tumult within mee, if thou hadst not truly begun to draw mee to thy selfe? Would Satan so continually molest mee, and so eagerly pursue mee, with variety of most malicious and sharp assaults, if I were still held captive by him at his will.

Raise mée vp therefore, O Lord I pray thee, refresh my dejected and cast downe, soule perfect the worke of Grace which thou hast begun within me, make mee to heare of joy and gladnesse, that the bones which thou hast broken may rejoyce. Thou hast set mee as a marke vnto thy selfe, thou hast

hast written bitter things against me, and made me to possesse my former iniquities, thou hast hidden thy face from me, and taken me for thine enemy: comfort me now according to the dayes that thou hast afflicted me, let mee behold thy face in righteousnesse, and restore vnto me the ioy of thy salvation. Rebuke Satan I most humbly beseech thee: though thou please to buffet me with his messengers, yet let thy grace be sufficient for me, and make thine own power in receiving me, perfect and manifest by my weaknesse, which of it self is ready to be prested downe with every tentation

Give mee that holy Wisedome, not to beleeue Sathan: no, though he speake the Truth: inasmuch as he is the father of lyes, and neuer speaketh truth, but for a wicked purpose. And, O Lord, as thou increasest my comfort, so withall increase my care, that I may not fall from perplexity to security, but

but that I may alwayes keepe my heart with all diligence, proouing my faith, and searching my wayes, and exercising my selfe vnto godlinesse. Make mee a carefull and vnderstanding hearer of the Word, sith it is the Word of life, a quickning Word, a Word which doth rejoyce the heart: and because except that be my delight, I shall vtterly perish in mine affliction,

Make me circumspect to preuent sinne, and fearefull ouer my selfe, that sinne may not grow strong vpon mee: and grant that I may study to preserue the peace of my Conscience aboue all things, taking heed of wounding it with presumptuous sinnes. O Lord, stablish me with thy free Spirit, that albeit Satan seeke to sift me and to winnow me as Wheate, yet my Faith may neuer faile, but may be as mount Sion which cannot be remoued, but remaine forever more.

Thus, O my gracious God, hauing

hauing thorow thy mercy, peace in beleeving, and joy in thy holy Spirit. I shall finish my course in comfort: which I pray thee grant me for his sake who is the Prince of Peace, even Jesus Christ to whom with thee and the holy Ghost, be all honor and glory, now and for euer, Amen.

A prayer, then needfull, when a men hath some speciall combate with some one or more speciall sins, against which he desireth Victory.

O Loving Father in Jesus Christ, it hath pleased thee of thine abundant Mercy to give leaue to euery humbled and distressed sinner, to powre out his soule before thee, and thou hast bound thy selfe, by a promise both to heare, and to helpe all those which seeke thee with an vnfeined heart: the confident assurance hereof hath given mee courage, (albeit most vnworthy) to present my self here before thee, and to conceiue

ceiue that hope, thou wilt not send me empty away.

Wounded, O Lord. I am with mine own hainous sin, my vntamed flesh doth alwayes rebell and lust against my spirit: some good motions & purposes I sometimes haue, but (alas) they are quickly quenched, and the law of my members so preuaileth, that I cannot doe the good which I would. I haue in me (I confesse) the seed of euery sin, and my nature is apt to be wrought vnto any kinde of euill, But O God, there are some principall corruptions which doe beare in me the greatest sway, and they doe so euen raigne in my mortall body, that I am forced to obey them in the lusts thereof: the Deuill also is full of most malicious policy, and he still worketh all vpon aduantages, and out of all things almost taketh occasion to adde fuell to my wicked desires, and by pleasing and deceitful baits to lead them on to hellish perfection.

ction. The more I striue, the stronger (me thinketh) these corruptions grow; which maketh mee feare the vtter quenching of thy graces, and the grieving of thy holy Spirit. Hereby my prayers are interrupted, my meditations perplexed, and robbed of their wonted sweetnesse, my hearing & reading of thy Word, is made vnprofitable: My faith enconntered with grieuous doubtings, because I cannot feele that strength and power of thy Spirit which I would O Lord, if thy Mercy be not my stay, I must needs be ouercome: whom haue I in Heauen, but thee? Whither shall I flye but to thy gracious assistance? I beseech thee to haue compassion on mee, crucifie and kill those vnruly lusts, abate the strength of these violent and wicked desires: weaken them, I pray thee, and suffer them not to haue dominion ouer mee. Let thy Spirit guide me into the land of righteousnes. Or if it be thy plea-

pleasure, O Lord, still to exercise me, yet leaue mee not destitute of thy grace: but increase it in me that I may grow vnto a larger measure of sanctification: make me hereby the more fervent and frequent in prayer, the more strait to prevent all occasion leading vnto evill, the more jealous ouer my wayes, the more humble and vile in mine owne sight: that so euen out of evill there may spring good vnto me, and that holy promises, that all things worke together for the best vnto thy seruants. Heare me (I intreat thee) in this and inall other my requests for Christ Jesus sake thy best beloved Son, and the only Saviour of thy chosen Amen.

A Prayer against worldly mindednesse, distrust of Gods providence, and to the close cleaving of the affections unto carnall things.

MAnifold are the corruptions, O most gracious God, with which my heart is fully fraughted, and sundry are the evills, which (like streames) doe flow from this hidden spring into my outward man. Among others, I still see, (and blessed be thy Name who hast made me to see how my soule is altogether ensnared and my affections as it were) taken captive with the immoderate love of earthly things. O how am I bewitched with the seeming sweetnesse of them? how am I even with a kind of violence carried away to the setling my minde and all the powers of it thereupon: when I am to pray, either privately by my selfe, or with others in common, when I am called to heare thy Word,

or

or am otherwise to be vsed in any godly exercise, my heart is roving, & my affections wandring here and there about the matters of the world: so y^t in these divine imployments, it seemeth to me that I find no contentment: but all the time is too long in my conceit which is to be bestowed. Thus my spirits are quite dulled, & methinks I haue no life within me, when matters of religion, and the things which concerne thy Kingdome are in hand. Often haue I heard of thy prouidence, & the promises which thou hast made, to withold no good thing from those that feare thee: neither can I deny, but that I my selfe, of mine owne particular haue had great experience of thy goodnesse: but yet when I goe about to worke my heart to a dependance thereupon, & to a holy resting & relying vpon thee, oh what stubbornnesse doe I meet with, what infidelity, what wofull distrustfulnesse? What a combate

haue I with my tumultuous thoughts, how doe they resist and gain-say, and euen smother & suppresse euery motion in mee which tendeth to waiting vpon thee? What feares are by and by raised vp of future want what perils am I taught to cast & what plausible reasons doth my heart frame, by which to make it seeme vaine and idle, yea, and a ridiculous thing vnto mee, to trust to thy prouiding? Thus doe I nothing but euen vexe and teare my soule, beate my braines, and spend my spirits, how to get that which I desire, and how to keepe and preserue that which I haue gotten. My very sleep with these immoderate cares, is ofttimes taken from me, and so doubtfull am I for the time to come, that I dare not vse that portion which I haue, for my present comfort. Euen the most behouefull expences to those of my family, to the poore that dwell about me, to the maintenance

tenance of the Ministery, are a death vnto me: And albeit thou blessest my basket, and my store, and increasest mine estate by continuall adding thereunto, yet still I seeme to heare within, the voice of the Horse-leeches daughter, Give, Give, neither can I perswade my vnsatiable heart to say, It is enough.

Now, Lord, I beseech thee to be mercifull vnto me in this thing: Heale me in this dangerous and increasing sicknesse: Bridle these vnruly and misguided passions: suppresse these tormenting and heart diuiding cares: dissolue this Guile by which my affections are so close fastned vnto these earthly things. Open mine eyes, that I may plainely see the true nature of those things which I so much desire: how fickle they are: how vncertaine, what hinderance, yea, what enemies to the good and prosperity of my soule, what coulers of zeale, what clogs in the way

that leadeth vnto life. Teach me then to say to my selfe. O why doe I weary my selfe for that, which when I have, I cannot keepe, which soone or latter I am sure I must forgoe, Why doe I so love that which is so great an Adversary to my soule, which will choake good things in me, and make it a matter of much the more difficulty for me to be saved.

And to the end the heate of my affections after this baser trash, may bee the sooner, and the more throughly allaid, make me feele the sweetnes of ꝟ things which are aboue, enlighten mine vnderstanding, that I may know what the hope is of thy calling: and what the riches of thy glorious inheritance is in the Saints, and what a surpassing exceeding eternall weight of glory it is, which should be shewed vnto vs: that the meditation thereof may make all things else euen to become as vile as dung before mee. Worke my evil and vnbeleeuing heart to stedfast

faſt faith in thy promiſes, and to a firme perſwaſion of the certainty of that which thy Word hath teſtified, namely, that if I delight my ſelfe in thee, I ſhall be ſed aſſuredly, thou ſhalt giue mee my hearts deſire. Oh why ſhould I doubt of this through vnbeliefe? why ſhould I not bee fully aſſured, that thou which haſt promiſed, art able alſo to doe it? And that as a father hath compaſſion on his children, euen ſo haſt thou alſo vpon thē that feare thee? thou keepeſt their bones, thou numbereſt their hairs, thou obſerueſt their groanings, thou putteſt their teares into a bottell: though a Mother ſhould forget the fruit of her wombe, yet thou canſt not forſake them. O thou the Father of Lights, from whom commeth euery perfect gift, make me to beleeue this, ſo ſhall my care hereafter be more for the light of thy countenance, for ioy in the Holy Ghoſt, and for peace in beleeuing,

than for any of these fading commodities: So shall I be more studious how to grow in Grace, than to increase in wealth, more earnest for spirituall blessings, than for outward things.

O then, I beseech thee deny me not this request, send me not away empty from thy throne of grace: I aske not so importunately, in any opinion of mine owne deserving, I renounce my selfe, I flye to thy promises, I looke for nothing but for thy words sake, for thy Names sake, for Christ Jesus sake, in whom thy soule is pleased, to whom with thee and thine eternal Spirit, with the bowing of my heart, I yeeld all honour, and glory world without end. Amen.

Against Hypocrisie.

I Remember, O Lord, the saying of thy Seruant David, touching the blessednesse of that man in whose spirit there is no guile: and that also which thy Son my Sa-

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viour spake, that the Hypocrites portion shall be weeping & gnashing of teeth. In due regard whereof, O most gracious God, being in some measure privy to my self of mine own corruption, I am become an humble suitor to thy Majesty, utterly to purge mee from the sowre leauen of Hypocrisie.

A sin I finde it to be which haugeth fast on, and which cleaueth so close, that it is a matter of no little difficulty to shake it off. When I examine my selfe touching it, I see plainly that I am not able to cleare my selfe thereof before thee. Many a time haue I in religious seruices, sought more to gaine an opinion of holinesse with men, than to approue the sincerity of my heart in thy sight: And full often haue I made a shew of zeale and feruency in things that concerne thy worship and glory, when my soule hath beene euen deaded in me, and without all life

of affection thereunto:

How haue I seemed to others to heare with reuerent attention, and to pray with no small measure of deuotion, when my inward parts haue beene wandring, and my thoughts either wholly staied, or at least farre from all serious thinking on the present businesse.

How many duties of godlinesse haue I vndertaken, more with a desire to be seene of men, and to be well esteemed in the World, than for any truth of loue to the things themselues, or for any strength of care to glorifie thee?

I am not able (O Lord) to lay open to the full the Hypocrisie of my heart, and that whole body of Guile which lyeth lurking in mee. Euen now, mee thinketh, I faile, neither is this acknowledgement which I make, so sincere, and so free from fraud as it ought to bee: neither doe I feele my selfe so deepely affected with my present case, as I desire:

Loth

Loth is my stout heart to yeeld so much to the accusing and debasing of it selfe. Faine would it shift off euen this vndeniable imputation, which I put vpon it. What hope then haue I (O thou the Father of all Mercies) but in thee?

This taste of thy goodnesse, who hast not giuen mee ouer to mine owne hypocrisie, but hast made me both to see it, and in some little measure also to lament it, hath imboldened mee to cast my selfe downe here before thee.

Let it be thy pleasure, I beseech thee to create in me a new and an vpright spirit. pluck vp euen all the very smallest sprigs of this poysoned rot of secret hypocrisie: make me to become a true Israelite, a perfect Nathaniel. Thou art the God of truth, thou takest no delight in lying. O stir vp in me an vnfeigned detestation of all doubting: an earnest loue of inward sincerity. Let me neuer forget, how

possible it is to blinde thy eyes with outward shewes, or to delude thee with faire pretences, thou seest not as man seeth, for man loketh on ỹ outward appearance, but thou beholdest the heart. Suffer me not to content my self with a profession of godlinesse, and to neglect the power thereof, or to be like a whited tombe, which appeareth beautifull outward, but within is full of all filthinesse: but circumcise my heart (I pray thee) and renew it by thy purging Spirit, that what good thing soeuer I make shew of, the same my soule within may loue vnfeignedly: And that in all exercises of Piety, I may not onely draw nere vnto thee with my lips and eares and outward man: but aboue all with all the strength and power of my minde, desiring more to approue the singlenesse and sincerity of my heart vnto thee, who seest in secret, than to purchase an opinion with men, who can see but the outside

out-side alone, and may soone bee deceiued with shewes. This inward truth vouchsafe vnto me (O Holy Father) not for my owne sake, but for his sake, who both is truth, and came also into ỹ world to beare witnesse to the Truth euen Iesus Christ thy Sonne and my gracious Sauiour. Amen.

Against back-sliding in Religion, and for increase of Faith.

O Eternall & Almighty GOD, thou hast in thy Word commanded, that we should take heed of falling from thy Grace, & thou hast there testified also, that the end of those that goe back from their stedfastnesse, after they haue once known and professed the way of righteousnesse, will bee exceeding fearfull.

Bee mercifull therefore vnto me (O Lord) I most humbly pray thee concerning this? I finde in my

my selfe great weakenesse, no power haue I of my selfe to persist in goodnesse.

Many meanes also do these euil dayes afford, by which to draw me backward: corruption in opinion, wickednesse of example, all manner of reproach and scorne cast vpon sincerity, subtile perswasions of politicke and carnall friends.

By these and the like, me thinkes I feele in my selfe a great slacking and an abatement of that zeale and care which I was wont to haue. I beginne to wauer in my Iudgement, & to grow doubtfull euen of those things which I sometimes imbraced with fulnesse of perswasion: The exercises of godlinesse, hearing, praying, receiving, meditation, conference are not so sweet vnto me as they haue been.

A strange kinde of dulnesse creepeth vpon me, and I haue no such life and spirit in matters of religion, as formerly I haue had: and

to

to what a wofull passe these things may come, though I haue much hope when I think vpon thy Mercy, yet well may I feare when I looke vnto my selfe. Great is thy goodnesse euen in this, I acknowledge, that thou makest my heart within me to smite me for these things, and doest not suffer me to run without stay, into that hellish downfall, in which I should be soone plunged, if thou shouldest once forsake mee. Goe on I beseech thee, in thy goodnesse towards me, quicken vp my dull heart, encline me to much decayed & deaded affections, re-inkindle those sparkes which are euen vpon quenching, and like vtterly to goe out vnlesse it shall please thee to revive them. Settle my judgement, stablish my thoughts; make firme my conscience: Enable me more and more to see the truth in matters of religion, and to discern things that differ, giue me an exercised wit to know both good and euill.

And

And together with an increase of knowledge, giue me also an increase of zeale, that I may grow in grace, and thriue in godlinesse, and goe from strength to strength, vntill I come to that measure to which thou hast appointed mee to come in Christ Iesus.

Let me not in these halting and decaying times bee carried away with euery winde of Doctrine, through the craftinesse of those which lye in waite to deceiue.

Suffer me ther the cares of this World to choake thy graces in me, nor vain pleasures to ensnare me, nor euill examples to mislead me, nor plausible perswasions to inchant me, nor the contempt of the times to discourage me, nor mine owne slothfull and sluggish nature to make mee grow weary of well-doing: but cause me so to be in loue with heavenly things, that so I may neuer satisfie my selfe with any measure either of knowledge or of practise, but may rather

ther still be ashamed of my selfe, that I make no better proceedings and so may euer aime and striue vnto more perfection.

To this end beget in me a holy care of vsing all good meanes, by which to bee established in iudgement, and more and more enkindled in affection: such as are the hearing and reading of thy blessed Word, earnest praying, intentiue busie meditation, carefull watching ouer mine owne soule, marking and obseruing those who walk as becommeth the Gospel, following their faith, and imitating their holy and gracious conuersation.

And when I looke vpon worldly men, such as mind onely earthly things, and behold how they trauaile to increase in wealth, and to adde more and more to their outward estate: and vpon godlesse persons, and see how they fall away more & more, waxing worse and worse, adding drunkennesse vnto thirst, let euen this be a spur

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vnto me, to egge mee onward in the waves of godlines, that I may think it a shame for me, that carnall men should be more in loue with the world, than I with heauen; and prophane ones more eager in the service of the Devill, than I in the advancing and promoting of thy glory. As thy promises, O Lord haue incouraged me thus to pray, so let it be thy gracious pleasure to accept my suite: so shall my soul praise thee, and my tongue exalt thy Name with joyfull lips, and that in Jesus Christ, thy Son and my Saviour. Amen.

Against Hardnesse of heart.

When I recount with my self O God of all grace, the sundry punishments wherewith thou hast in thy most blessed Word threatned to afflict the children of disobedience: among them all a hardned heart, a seared conscience seemeth vnto me the most wofull.

Suerly

Surely not all the plagues of Ægypt, nor all the botches of Job, are worthy therewith to be compared: Who can tremble at thy Iudgments or value thy Mercies? who is able to profit by the vse of thy Word, or to reape any benefit by the exercises of thy seruice if this fearfull crust be growne vpon his secret parts? Take away frō a man a tender & an apprehensiue soul, a soft and a yeelding heart, wherein is he better than ỳ Horse or ỳ Mule, which haue no vnderstanding? Lamentable therefore is the state of these euil times, and miserable the condition of the greatest part now adayes, ouer whom this dreadful sickneſſe hath spread it self so vniuersally: And wretched, O Lord, should I become, if thou shouldst leaue me to my self, & giue me ouer to this raging euil; weak I am in mine own nature, and cannot withstand it: nay, my heart is in it selfe prone vnto it, and many no small touches of it

haue

haue I often felt, and perceiued in mine owne soule: so that I cannot but euen quake, to thinke what a misery it were, if thou shouldst (as thou iustly mightst) suffer these beginnings of spirituall senslesnes to increase, and this course of inward hardnes in the extremity thereof to haue dominion ouer me. To thee therefore (O heauenly Father, who onely doest know, & who alone canst supply thy childrens wants, do I lift vp my soul; to thee, in this needfull time do I make my prayer. Thou art my strong rock to whom I may in Christ Iesus boldly resort: heare the voyce of my petition, & be not deafe towards me. Preserue me by thy mighty power, as from all euils, so from this especially: put into my bowels a fleshly & melting heart, giue a tender and a feeling spirit. When I heare of the power of thy wrath, let it strike an awe into mee: When thy great mercies, and thefulnesse of thy grace

are

are made mention of, stirre me vp to affect them, to hunger after thē, and euen to long to enioy them: When I commit any sin against thee, though it be neuer so small let my conscience smite me, let it be a cause of sorrow & griefe vnto mee: when I consider and behold the sins of the times, and see what swarms of people will needs be damned, let it make my soule to weep in secret, and my spirit within mee to be full af heauinesse.

When thy Word is Preached. make it vnto me a word of power that I may feele how it entreth through, euen to the diuiding of the ioynts and the marrow, & how it is a discerner of the thoughts & intents of the heart: and that so I may receiue it with all reuerence, and with meeknesse, and may perceiue my naturall stubbornnes to be more and more beaten downe and subdued by it. Suffer me not slightly to passe ouer my euidences either of thy Iustice or of thy grace

but

but grant mee to endeauour to make vnto my selfe a holy vse of euery accident.

Let me neuer stop my eares to the Word of holy aduice, nor harden my neck when I am reproued: rather let me desire to be admonished, knowing that if the righteous smite, it shall be a benefit vnto me: make me to feare, and resist euen the beginnings of sin, remembring how suddenly a hardned heart will creep vpon me if euill be wilfully giuen way to.

Euery small taste of grace, causes me to make much of it, and labour to increase it: let me euen feare my self; lest I should be hardned through the deceitfulnes of sin and still pray vnto thee, to be shielded and preserued from it. There is not so great an enemy to the soule, as is security, neither is a reprobate sense at any time so neare, as when it is least suspected, or least thought on: O then, I beseech thee, remoue farre away

way from me this spirit of neglect, and grant that I may stand vpon a continuall watch, for the preventing of this pleasing, but yet killing misery: and make me to grow more and more in the feeling and bewailing of mine owne corruptions, and in the desire and taste & apprehension of thy heavenly mercies: & that in and for Christ Jesus sake, whose blood is the alone purger of the conscience and the principall softner of the heart: to whom, O thou my soule, doe thou strive with thy selfe to give praise and glory now and for ever. Amen.

Against uncleane lusts, and for the suppressing of all vicious and unchast affections,

MOst true, O Lord doe I find that by continuall experience which thy word hath said; namely, that the heart of man is wicked above all things, and that the imaginations thereof are onely evil: out of it do proceed many defilements

ments of the outward man. This haue I felt, and do yet feel in many particulars, euen how the Law in my members, rebelling against the law of the mind, leadeth me captiue vnto the law of sin, so that I am both hindred from the good which I affect and drawne euen head long into that euil which I most abhorre: Neither haue I in anyone thing more cause to acknowledge and to complaine of this, than in those inordinate & vnruly motions which are directly contrary, to that Holinesse and honour, in which euery one of vs is bound by thy sacred Word to possesse his vessell. The lusts of concupiscence are exceeding violent, & doe euen consume & waste within me (like some raging fire) all Religious and holy motions.

Much a doe haue I to temper my selfe from actuall filthines: many a time hath the Diuell, who knoweth my weakenesse & lyeth in waite to deuoure much endanger-

dangered me: Nay, O my most gracious God, had it not beene for thy restraining hand, doubtlesse this sin, even in the extremity therof had long since prevailed over me. It is thy great mercy, which hath stopped me, when I have beene almost foyled in the combate with this loathsome sin: And great cause I yet have to be jealous of my selfe, perceiving such an Army, and euen a very Legion of vncleane desires to fight against my soule: But in thee is my hope, O thou most holy Lord, to thee doe I cry, and from thee doe I expect relieefe in this great necessity.

Mortifie my flesh (I humbly pray thee) by thy mighty Spirit, crucifie my lusts, suppresse my boyling and vnruly motions, slake and quench in me this vnlawfull heate, sanctify me throughout, that my whole spirit, soule, and body may be kept blameless to the end.

Plant in me a deepe detestation

of

of this abominable euill: let mee euer remember that thou seest in secret, and that all things though neuer so closely carried before men are naked in thy sight: and that (according to thy Word) Whoremongers and Adulterers thou wilt surely judge, and for such things make the fulnesse of thy Wrath to breake forth vpon the children of disobedience.

And whereas, O Lord, I haue sometimes in my priuate thoughts imboldned my selfe to this sinne, in hope of liberty and opportunity for repentance, after it restraine in me this intollerable presumption, and cause me to know that the sinne of Whoredome hath this speciall effect, euen to take away the heart and to leade a man on, who is once ensnared, like an Oxe that goeth to the slaughter, and as a fole to the stockes for correction; without any knowledge, or thought that hee is in danger. Make mee also care-

full

full and dilligent, and constant in the vse of all good meanes, for the preuenting of this inticeing wickednesse: let me be industrious and painfull in the place and calling wherein thou hast set me, Idlenesse being such a breeder of vncleannesse.

Teach me to make a Covenant with mine eyes, that lust may not creep in by those Windowes into my inner man: to be gracious in my speech, forbearing all filthy and wanton talke, sober in my attire, moderate in my diet, carefull to cut of all superfluous pamperings of the Flesh, choyce of my company, watchfull ouer mine owne heart, taking heed of cherishing or entertaining the smallest motion, mindfull of my profession, and of him to whom I am coupled by Faith, remembring what an indignity it shall be to take the Member of Christ, and to make it the member of an harlot.

Give me reverend respect and a sober vse of the honourable estate of marriage, which thou hast ordained as a remedy against this shameless iniquity. And above all, let my soule never cease to cry vnto thee who art ready to be found and who never denieth the suits of those who present their prayers to thee in the mediation of that vndefiled and spotlesse Lambe Christ Jesus, to whom with thee and thy al-sanctifying Spirit be glory and praise throughout all generations for ever, Amen.

Against maliciousnes, hardnes to be reconciled, and desire of revenge.

O Almighty Lord GOD, when I look into thy word, I therin do daily see it to be thy Will, that in as much as lieth in vs, wee should have peace with all men, and that vnity should be as deare vnto vs, & so precious in our eyes, that we ought to seeke it, and to ensue

ensue it and euen to vndergoe some hard conditions to obtaine it.

But when I returne back to the view and beholding of mine owne heart, I finde there an absolute and a very stiffe resistance thereunto: I cannot perswade my selfe to passe by offences, or to breake off strife, or to be pacified towards those from whom I haue receiued wrong. The hope of reuenge is euen sweet vnto me, and it seemeth to me that I could bee content to beare any charge, or to indure any paines for the working of my displeasure vpon my aduersaries. My very sleep departeth from me, and I forget euen my profit and ease, while I am casting and studying with my selfe, how to reuenge. The offers of peace are loathsome vnto me, neither am I well pleased when I am perswaded and moued to desist,

Truth it is (O Lord) that I cannot iustifie this my implacable

cable and reuengefull diſpoſition: albeit it is ſometimes pleaſing to mee, ſo that I take thought, and plot how to accompliſh it, yet when I call my ſelfe to account, I cannot approue it.

Thus am I much diſtracted: Religion vrgeth me to ſuppreſſe it, corruption eggeth me forward to aduance it. So often as I think vpon thy reuealed Will, I feel my ſelfe bound to reforme it: But when I againe conſult with fleſh and blood, mee thinketh I ſee many reaſons to maintaine it. One while I think, Oh how ſhall I anſwer the Lord, if I do not forgiue? Another while againe I imagine, How ſhall I liue amongſt men, if I ſhew my ſelfe ſo eaſie to put vp wrongs? Let not the Sunne goe downe vpon thy Wrath, ſaith the Spirit: Suffer not thy ſelf to be abuſed, ſaith the Fleſh, Forgiue and thou ſhalt be forgiuen, ſaith the Lord. Beare one wrong, and bee ſure of many, ſaith the World.

Whither

Whither now shall I turne me, being thus tossed vpon the waves of such contradicting thoughts? Where should I hope to finde favour, but with thee (O Lord) who art the God of peace, and whose spirit is the Spirit of Peace? Doe thou I beseech thee, determine this combate, giue victory to thy truth, And let the loue of peace be strong, and prevaile against the desire of contention. Let me euer look more what thou commandest, than what mine own corrupted heart affecteth: what mine own offences are against thee, than what the trespasses of others are against my selfe: what shall be acceptable in thy sight, than what shall vphold my supposed credit before men.

Enable me to a serious meditation of the freedome of thy great loue in Christ. We, O Lord, had offended thy Majesty, and thou mightest haue gotten glory to thy selfe by our eternall condemnation: yet it pleaseth thee to offer thy

grace vnto vs, and euen to seeke vs, and to beseech vs by thy Ministers to be reconciled, and to tarry and waite for our Repentance, and to beare with our stubbornesse, though we haue often, euen with scorne, reiected thy kindnesse.

Who am I then, O most gracious God) that I should be so stiffe towards men, hauing found in thee towards mine owne soule such an vnspeakable readinesse to forgiue? What be all the injuries that man can doe to mee, in respect of one of my smallest sins against thy Majesty? Or how can I come vnto thee with a hope of mercy to mine own soule, when I finde such an implacable disposition in me towards my brother.

O then, I beseech thee, abate in me these swelling spirits, represse these motions and inclinations tending to reuenge, stay me from encroaching vpon thy office,

to

to whom onely vengeance doth belong. Giue me a calme, a courteous and a gentle heart. Let the same minde be in me, which was in Christ, who when he was reuiled reuiled not againe, but prayed for his persecutors, and layd down his life for his enemies. So teach me, I pray thee, to beware of rendring euil for euill: make me rather to seeke how to ouercome euill with goodnesse, knowing and perswading my selfe, that howsoeuer the World may think it basenesse or simplicity in mee, to bee thus easie to forgiue, and patient to indure, yet it shall be a pledge to my soule, that my sins are pardoned with thee, and that I am made like the Image of Christ.

And among other things, neuer let me forget how odious all my Prayers and deuotion, of what kinde soeuer, will be in thy sight so long as my heart is full of vnreconciled thoughts against my neighbours: that so, euen in loue

to my selfe, & in desire of my owne good, I may put on the bowells of mercy, chusing rather to be a loser here among men, than to make my prayers loathsome vnto thee. Lok, O Lord, vpon the prayers of my lips, and fulfill, I beseech thee, the desire of my soule both in this, and all other needfull things, euen for his sake who gaue himselfe to be the propitiation for our sins, and to make peace betwixt thee & our soules, Iesus Christ thy Son, and my Saviour. Amen.

Against pride, and the affection of accesse and novelties in apparell.

INfinite, O Lord, are the beguiling inticements of this excessiue Age, and many bee the bewitchings of these wanton times. Diuers things are there very effectuall and powerable to corrupt: but hard it is to find whom to follow, or in whose steps to tread for ones better furtherance vnto godlinesse. Among

Among other the farre spreading euills of these sinfull dayes, Oh how intollerable is the pride and vanity of all estates: How excessiue and how toyish are the habit & the apparrell of the greater part? who keepeth himself within the lists of his ability, or within the limits of his calling? How are our men, as it were, transformed into women, by their lascibious & effeminate attire? and how be our women quite degenerate frō their sex and from the modesty thereof, by their mannish complements? This thou seest, O Lord, and forbearest, not because thou art slack, but because thou art patient.

Doubtlesse thy soul shall in time be avenged on this sin, & thou wilt punish it, euen as of old thou didst the pride of Sodom & the hautinesse & vanity of Jerusalem. How much then the more wofull is my case, & the more abominable my sin: who knowing the loathsomnesse of this foule disease, do yet joine with the

times therein, and runne into the same excesse that others doe? O Lord how apt am I to fashion my self to the common course? How easily am I ouer-carried with this humour of new-fangleneſſe? How much have I wasted vpon the superfluous decking in this earthly tabernacle, by which the bowels of many of thy poore distressed Saints might have been greatly comforted?

How many good houres have I spent in trimming this outward sheath, which might have been much better bestowed vpon the ordering and beautifying of my soul? How often have I beene more busied, how to set out my selfe before men, than how to become gracious before thee: O Lord, if thou shouldest be strait to marke, and to punish these things, what am I that I should endure it?

Blessed be thy Name, who hast dealt thus mercifully with me, as not to give mee over to this vanity,

vanity, or leaue me to the practice of it without remorse. I beseech thee humble me with beholding it, make my heart mourne within me that being a professor of godlines I should yet liue and take delight in such a grosse enormity. Make me to bow against it and to cast it from me euen with indignation as a menstruous cloth: stir me vp more to seeke the decking of my inward man with grace, than the pranking of my body with gay attire; encline my heart to loue rather after the robe of righteousnesse, than the garments excesse, for the cloak of zeale, the girdle of verity, the shoes of the Preparation of the Gospell of Peace, and that holy instruction which shall be a comely ornament to my head, and a chaine to my necke, than these painted trinkets which shall perish with their vse, and are nothing but the badges of pride, and badges of lust, and the cherishers of wantonnesse. Make me

to

to remember that the shame did first beget the necessity of clothes, and that therefore apparell should rather be a matter of humiliation, than an occasion of pride.

Draw my eyes from looking vpon my selfe, to the serious beholding of others wants, and let it be my practice to cloth the naked, and to giue their loynes occasion to blesse me, because they haue been warmed by my charity.

Let mee neuer cast mine eye vpon the generall fashion of the times, but vpon those which are the most religious and sober carriage, following their gravity, and framing my selfe to their example

Cause me to think often vpon my naked entry into the World, and my naked departure out of the World, vpon my lying downe in the grave, and my making my bed in the darke, vpon my naked standing before the Tribunall Seate of Christ, that so my minde

may

may more and more be estranged from these outward garnishings, and may chiefly seeke for ỹ white rayment, the innocency of thy Son, by which the filthy nakednes of my soule may be covered, and I presented without spot before thee.

O lift vp my soule to affect this happinesse, and that for his onely sake, who being the brightnesse of thy glory, was yet pleased to become without beauty, and to hang naked on the crosse to the end that he might hide our sins frō thy sight, euen Iesus Christ. Amen.

A Prayer for Humiliation and sorrow, after some speciall sinne committed.

O My God, I am ashamed and confunded to lift vp mine eyes vnto thee: mine iniquities are increased ouer my head, & my trespasses are grown up vnto the Heauens. I must nēds wonder at thy great forbearance; that I am not

not euen swallowed vp, or swept away with some extraordinary Iudgement.

And now, O Lord, especially hauing so grossly sinned against thee, and done so great an euill in thy sight: How haue I, vile wretch that I am, woundedmine owne Conscience? How haue I layd my selfe open to the malice and mischiefe of the Deuil? What a disgrace and slander haue I brought vpon my Profession? What an offence & scandall haue I giuen vnto others? What a ioy will this be to the Wicked, that they haue now by me gotten something to speake euill of? But (aboue all O Lord) how haue I dishonoured thee, whose fauors haue been so many, and so continuall towards me? I know not with what names and termes to set out my sin, sufficient to expresse the hainous & hideous nature thereof. When I think vpon thy patience, vpon the meanes of Grace which thou

thou hast afforded me, vpon the light of knowledg which thou hast giuen me, vpon the good motions (as it were so many gracious aduertisements) which thou hast from time to time stirred vp in me: vpon the profession which I make, vpon the sundry promises and vowes of better obedience wich wh ich I haue tyed my selfe vnto thy Maiesty; vpon the diuers admonitions which (by thy Prouidence I know) haue bēn vsed to me by thy seruants, purposely to preuent and to stop this euill in mē: me thinketh, I may call it rebellion (which is as the sinne of Witch-craft) or presumption in the highest degrēe. And yet (Lord) I feele such a benummednesse to creepe vpon mee, such a hardned crust to grow vpon my secret parts, that albeit I see my sin, and know it to be exceeding great, neuerthelesse, I cannot so bemoan it, so lament it, so grieue for it, so detest and abhorre it as I should.

Smite

Smite (O gracious God) smite, I beseech thee, my flinty heart, make it euen to melt within me at the sight of mine owne transgressions: Settle in it that godly sorrow which causeth Repentance vnto salvation. Humble my soule vnder thy mighty hand, and suffer me not to freeze in the dregs of mine owne corruption.

Make mine head full of water, and mine eyes a Fountaine of teares, which may run down like a Riuer, day and night: O let me take no rest, nor suffer the apple of mine eye to cease: cause me to powre out my heart like water before thy face, that I may by al meanes testifie the vnfained griefe of my soule, that I have so displeased thee. And grant (O Lord) that I may not sorrow so much because of Hell and condemnation which I have made to be due vnto me: but that my chiefe veration may be to thinke how I have abused thy mercy, and requited

requited thy exceeding loue with so foule a trespasse.

Withall (O most gracious Father (seeing there is mercy with thee, and that thou hast no desire that the wicked should dye; giue me leaue to become a suitor vnto thy grace, not in mine owne name (for what am I that I should presse into thy presence?) but in the name of thy dearest Son, the alone Mediator, and the onely peace-maker of thy chosen.

I most humbly beseech thee for his sake to haue mercy on mee: O Lord, a Playster of his blood shall be a most Soueraigne Medicine, to cure my running and festered sore. His stripes and wounds are of an healing nature: No soape nor nitre of my owne tempering can purge away my filthinesse: onely his Blood hath that scowring force, that it can make scarlet and crimson sinnes as white as Wooll. Oh then I pray thee, wash me throughly frō mine

mine iniquity, and according to the multitude of thy compassions, cleanse me from my sin.

Turne thy face from mee, and from my hatefull and enormous courses, and looke vpon the perfect and vnspotted Righteousnesse of thy Sonne. Supply my emptinesse, out of his infinite fulnesse, the depth whereof cannot be fadomed, nor the store thereof consumed. Couer my vncleannesse with the robe of thy Holinesse, euen with the garment of Saluation; with which thou deckest and trest thine Elect. And albeit, I am of all others which either haue been, are or shall be, the most vnworthy: yet vouchsafe to satisfie my soule of thy grace and fauour by the secret teaching of thy Holy Spirit, make me to feele inwardly the ioy of thy Saluation. Restore to me that sweet taste of thy loue which I was wont to haue & which I now haue robbed my selfe of by this my disobedience towards thee. Let

Let this my apprehension of my sin be tempered with a comfortable application of thy mercy, that I may hold an euen course betwixt seareless security & faithless despaire: beholding at once, both my vilenesse to humble me, and the riches of thy grace to revive me.

And, as an evidence of thy love in this behalfe, strengthen me by thy grace, to the making of the best vse of mine owne corruptions. Grant that the thought of them may kill in me all pride of heart, and may make me to abuse my selfe, and to become euen vile in mine owne sight. Grant me to be hereupon more watchfull over my course, the more dilligent to avoyd all inducements and intisements vnto these and the like euills, the more apt to be taught the more willing to be admonished, the more forward to beg thy assistance, and the more charitably compassionate towards others rather pittying, and bemoaning

and

& praying for, than censuring their infirmities. And Lord suffer me not, I beseech thee, to satisfie my self with this, ý I have once made some shew of humiliation and sorrow for my falls, but grant I may increase in the performance of these duties, and may every day run and inlarge my repentance for particular steps, growing still into a deeper detestatiõ of mysins, and desiring, with more and more earnestnes, and striving to be renewed in the spirit of my mind: that so being cleansed from all filthines both of the flesh and spirit, I may grow vp unto full holines in thy feare, through Christ Jesus, in whose name only I commend vnto thee my requests, and for whose sake thou hast promised to deny nothing to thy Servants. So be it.

A prayer in respect of Death, needfull at all times, but especially in sickness.

O God, the God of the spirits of all flesh, and which hast the Keyes

keyes of Hell and of death thou hast prepared them both and thou rulest them both at thine owne pleasure: I beseech thee, be mercifull to a poore trembling and weake hearted sinner, and vouchsafe to preserve me from the horror and extremity of dread, into which I am euen now ready to fall. When I consider, (O Lord) how that I dwel in a house of clay, my foundation being in the dust, and that I must ere long make my bed in the darke, saying to corruption, Thou art my Father, and to the Worme, Thou art my Mother, and my Sister: Oh how my belly trembleth, and what a kinde of rottennesse cometh into my bones? my spirit seeming to faile mee, and my heart within mee being filled with dismayednesse. Especially when I think vpon the Iudgement that cometh after it, and the straitnesse of that account which I am instantly to bee called to, and vpon

on those euerlasting Chaines vnder darknesse in which the wicked are reserued vnto the last sessions, I am then euen so ouerwhelmed with amazednes that I seeme to my selfe for the present, not to know where to find my true refreshing. I am told by thy blessed and not deceiuing Word, that the sting of Death is mine own sinnes, and with it I daily feele my selfe goared and galled, and wounded so exceedingly, that (me thinketh) to me (poore wretch) there can be no hope of recouery, but death must needes be a passage to leade mee into the bottomlesse prison of Hell.

Raise vp (O Lord) I beseech thee, these my sad and vnquiet thoughts, teach me how to ouercome these discouraging and killing perplexities, that death may not be vnto me as a King of feare, nor I as one of the wicked, whose hope doth perish with their breath and the Candle of whose comfort is

is put out, when thou art pleased to take away their soule. Revive my memory, that I may call to mind, and comfortably ponder those things which thy sacred Word hath taught me, namely, how the nature of death is clean altered to thy seruants, the sting is plucked out, and it selfe is swallowed vp in the victory. To them the comming thereof shall be a time of discharge, they shal by it be freed from sicknesses of body, from anguishes of spirit from all possibility of sinning against their God, from the tedious and discontenting society of ỹ vngodly; their flesh shall rest in hope; their graves shall be vnto them as beds of ease, being sweetned and seasoned by the buriall of their Saviour: the Angels shall give attendance vpon their soules, to convey them into Abrahams bosome to the fellowship of beleevers, to the spirits of just and perfect men: so shall they bee with Christ, which is

is best of all. This O Lord, is the happinesse which cometh by Death vnto thy chosen: O what are all the most tormenting sicknesses, the bitter pangs and sorrowes of the grave, vnto such a glorious exchange? Who would feare corruption, for a neuer fading Crowne of Righteousnesse? What is a momentany yeelding of the body to consumption in the dust, in comparison of the euerlasting preseruation of the soule, with assurance also, that in the time appointed, these vile bodies shall by the mighty working of thy beloued Sonne, be fashioned like vnto his owne glorious body, and so both bodies and soules be for euer with him in his kingdome.

Teach me, O Lord, effectually to apply these things to mine own comfort: that so this timerousnes proceeding from the guilt of sinne, may be turned into a cheerfull expectation, and euen a longing for the day of my dissolution.

And

And lest I should beguile my own soule in laying claime to that spiritual refreshing which belongs not to me, make me to labour for those assured evidences, and undeceiuing fore-runners of a happy departure. I know, O Lord, that if I liue here without Conscience, I shall surely dye without comfort. Holinesse here is the way and path to future happinesse: I must seeke to glorifie thee, if I desire to be glorified with thee, I must fight the good fight against Satan, against the World, against mine own corruption. I must faithfully fulfill my course, and performe the seruice to which thou hast appointed me: I must know thy truth, and keep the faith in soundnesse and sincerity to the end: otherwise it will be in vaine to expect a Crowne of righteousnesse.

I must come to the first Resurrection, or else I shall neuer escape the second death. Grant me therefore Grace (I humbly

I pray

pray thee) to serue thee in holinesse and righteousnesse all my dayes, and to endeavour always to haue a cleere conscience towards thee, and towards all men: Kill my corruptions in me, that I may bee euen dead to sin, but alive to thee in Iesus Christ.

And because, if I liue after the flesh, taking thought for it to fulfill it, I shall dye: therefore I beseech thee, to mortifie the deeds of the body by thy Spirit, that so I may haue my fruit in holinesse, and my end eternall life.

Teach me often to number my dayes, and to consider the vncertaine certainty of my end, that I may dye euen euery day, still looking, and still preparing for my change, & making account ỳ each day may be ỳ day of my dissolutiõ.

Strengthen also my weake and faint faith, make mee strong in thee & in the power of thy might: seale me with the holy Spirit of Promise, as with the earnest of my

my heauenly inheritance: That so no anguish of sicknesse may discourage me, no pang of death dismay me: no assault of Satan ouercome me: but that come death when it will, or in what manner it shall please thee, I may boldly (through Christ) commit my soule to thee, as unto a faithfull Creatour. Grant me this comfortable blessing for his sake, who dyed to free me from death, and from him that had the power of death, euen for Christ Iesus sake. Amen.

A Prayer more especially fitted to the state and occasions of a sick person.

O Most mercifull and gracious GOD, thou whose Prouidence reacheth into the most withdrawn and solitary places, and which causest the beames of thy fauour to shine euen vpon chiefe sinners, vouchsafe to cast thy com-

passionate eye vpon thine afflicted creature, whom thou hast layd vpon his bed of sicknesse.

Iust (O Lord) it is with thee thus to chasten me: Nay, if thou shouldest crush my body into many peeces, and suddenly plunge me into hell, it were no more then my due desert. What a stained sinner am I by nature stript of goodnesse and easie to be wrought vnto any, euen the vilest euil?

What a world of trespasses haue been since committed by me notwithstanding the greatnesse of thy patience, and the variety of good meanes which thou hast vsed both to informe and guide mee vnto godlinesse? I will not therefore (Lord) I dare not, I cannot plead against thee: it is my duty rather to magnifie thy Mercy, who art pleased so mildly and so Fatherly to correct me, it being free to thy Iustice, to cut me off as an eare of Corne, and to giue me ouer to ỹ Prince of darknesse,

neſſe, and to leaue me for ever to that wofull Kingdome of eternall miſery.

Unworthy I am (I moſt willingly confeſſe) becauſe of my former ſlacknes and coldneſſe in this duty of calling vpon thy Name, to haue any ſmall acceſſe vnto thy preſence: yet ſeeing thou art wont euermore to reſpect ỹ truth of thine own promiſe, than the deſert of thoſe which pray vnto thee: therefore I beſeech thee, which art pleaſed to call thy ſelfe, The hearer of Prayers, to hearken vnto the hearty and vnfaigned deſire of my ſoule. Sanctifie vnto mee, O LORD this preſent ſickneſſe, let it be as thy Schoole, in which I may truly learn to know my ſelfe more effectually than heretofore. Make me to conſider ſeriouſly that all paine and griefe is but the fruite of ſinne, and that as all ſickneſſe naturally makes way for Death, ſo Death (in it ſelfe) is the forerunner of

eternall condemnation. Bleſſe this thought and this meditation ſo vnto me, that I may make it my firſt care now in this viſitation to ſeeke peace and aſſurance of reconcilement with thy Majeſty,

To this end giue mee a deepe touch and a ſenſible vnderſtanding of my ſins paſt, take from me all Guile of ſpirit, all diſpoſition to flatter or ſoth vp my ſelf, or to leſſen either the number or quality of mine iniquities: Cauſe me euen to breake and plough vp my heart, to ſearch and try my wayes: that ſo out of the abundance of my feeling, I may powre out a moſt plentifull and ſincere confeſſion before thee, Let mee remember it to be in vaine, to ſeeke to hide that from thee which thou (before whom all things are naked and open) Doeſt know more fully and directly than my ſelfe: and that the diſcouery and laying open of my ſinnes is the next way to find thy mercy in for-

giuing

giuing them.

And adde withall that strength vnto my scant and smoaking faith, that I may amidst the sight of mine own transgressions, lay hold vpon the mercy and fulnesse of my Sauiour.

Make me heartily to disclaime all hope of helpe by my selfe, or any other creature in Heauen or Earth whomsoeuer, and to cast all my burden vpon him, who by himselfe hath purged sinne, and whose death is an absolute and an all-sufficient sacrifice for the guilt of all beleeuers. Oh that I may feele my selfe knit and vnited vnto him: So shall I, in and by him, be presented blamelesse to thy Maiesty.

And because (O Lord) I am full of imperfections, and there is in my nature much weaknesse and a great deale of frowardnesse, and readinesse to repine and rebell against thy Ordinance, therefore furnish me with necessary gra-

ces, and withall such gifts as thou knowest to be fit, for my present ease: Endue me with patience, to beare whatsoever it shall be thy pleasure to lay vpon me, and meekly to submit my selfe to thy most wise appointments; Assure me, that thou which knowest whereof I am made, and that I am but dust, wilt not oppresse me with more than thou shalt giue me strength & power to endure. Let me not desire life otherwise than for the further advancement of thy glory. Subdue in mee all love and liking of this present World, grant that the hope of the glory which shall be shewed hereafter, may be so strong within me, that all things may seeme vile vnto me in comparison thereof. Make me comfortably capable of the advice & councell of my Christian friends, which in their love shall goe about to refresh my soule.

Make me able also to speak profitably & for good to those y belong vnto

vnto me. Put vpon me and in me charitable affections & thoughts, to, and concerning others, being ready to ſatisfie where I haue failed, and to remit, euen where I haue receiued the greateſt wrong.

Prepare me to my laſt conflict, & ſtrengthen mee againſt Satans aſſaults, that in deſpight of his malice, yet I may ſtill hold me faſt by thee, and reſolue, though thou ſlay mee, yet to truſt vpon thee

And becauſe (ſuch is thy great goodneſſe to vs thy poore Creatures) ſickneſſe doth not alwayes exerciſe this ful ſtrength vpon our bodies: therefore giue me (I beſeech thee) that Wiſedome to make vſe of euery breathing, and of euery little time of eaſe which thou doeſt afford me, that in it I may gather ſtrength againſt the times of greater anguiſh.

Bring ſtill into my minde, thoſe things which I haue from

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Bring ſtill into my minde, thoſe things which I haue from

from time to time learned by thy Word, that thereby I may bee quickned and finde comfort in my greatest neede. And alwayes (O Lord) as the time of departure shall approach, so let my soule draw nearer vnto thee, my heart powerfully crying, when sicknesse shall take away the vse of my tongue. Into thy hands I commend my Spirit: Come Lord Jesus, come quickly. And when Death hath parted my soule from my body, let thy Angells (which do alwayes by thy appointment pitch their Tents about thy seruants) convey it into that place of rest, which the blood of thy Son hath prouided and purchased for thy chosen. To which thy Sonne, with thy selfe and thy blessed Spirit, bee praise & thanksgiuing now and euermore. Amen.

At the very point of Death.

O Lord, God of my Saluation, who hast thy dwelling on high, and

and yet abaſeſt thy ſelfe to behold the things in Heauen and Earth, vouchſafe (I moſt humbly pray thee) to take notice of the ſighs and groanes of thy poore vnworthy ſeruant. The ſnares of death haue compaſſed me, & the griefes of the graue haue caught me.

I am weakned and ſore broken, mine eyes are ſorrowfull through mine affliction my bones are vexed, my heart panteth, my ſtrength faileth me, and is dryed vp like a pot ſheard, my tongue cleaueth to my jawes, thine Arrowes haue light vpon me, & haue euen drunk vp my ſpirit. I am brought to the gates of the pit, and to the duſt of death: I ſee that mine habitation is departing and is remouing from mee like a ſhepheards Tent. Thou art euer ready to cut off my life like a Weauer. The pangs which are vpon mee are vnſpeakable: if my ſtrength were the ſtrength of ſtones, or my fleſh of braſſe. I could not conti-

nue

nue to endure them.

Before thee therefore, O thou most gracious Father, do I powre out my whole desire: to thee doe I declare my paine: forsake me not Lord, be not thou farre from me; my GOD, my hope is euen in thee. Thou makest the wound & bindest it vp: thou smitest, and thy hands make whole: thou bringest downe to the graue, and thou raisest vp.

Oh ponder my Words, and looke vpon the sorrowfull sighings of mine afflicted soul. Powre the oyle of gladnesse into my bruised Spirit: as the strength of my body doth decrease, so make the feeling of thy Loue in Christ Iesus to increase. Assure my soule that thou hast cast all my sinnes behinde thy back, and that there is a firme and vnalterable Peace made betwixt thee and me by thy deare Son, who is the Prince of Peace. Let the Spirit witnesse to my spirit, that the sting of death

is

is pulled out, and the head of him who had the power of Death, that is the Deuil, so bruised, that neither of those shall bring any the least annoyance to my Soul: that I may in a kind of holy manner, triumph over them both, and say, Oh Death where is thy sting? O Grave, O Hell, where is thy victory.

Rebuke Satan, I beseech thee, that he may not interrupt my comfort, nor steale from me those gracious pledges of thy Loue which thou hast giuen me. Clear the eyes of my faith, that I may euen see (with Steven) the Heauens open and the Son of Man standing at the right hand, ready to receiue me. Giue me that inward ioy in the Holy Ghost, and that comfortable taste of the powers of y world to come, that I may euen forget my present anguish, & may quietly indure all, for that infinite happinesse which is set before me. Let mee euen long for my appointed time,

time, as the seruant longeth for the shadow, and as the hireling looketh for the end of his worke: Let this life be vile before me in comparison of eternall life. And although the society of my friends hath beene and yet is sweet vnto me, yet to fire my heart, I pray thee, vpon the fellowship of the spirits of iust & perfect men which are in heauen, that my whole desire may be towards it. And when these increasing throwes & pangs, these faint and consuming fits which are now come vpon mee, shall haue enfeebled my tongue, & depriued me of speech, yet then let my spirit within me make request for mee with sighs and groanes, which cannot be expressed, euer crying, *Lord Jesus receiue my soul, O Lord receive my Spirit.* And so (LORD) let death be to me, euen as the Angell was to Peter, a Guide to leade me out of prison, a Messenger sent from thee to conuey me from this vale of teares,

into

into eternall blisse: and that for his sake who hath sweetned the graue with his own body, and destroyed death, by subiecting himselfe vnto mortality, and now sitteth at the right hand of thy Throne, euen Iesus Christ, the very Anchor of my soule, and the foundation and staffe of my hope. Amen.

A direction for those who desire to performe the Christian duty of Prayer, on the behalfe of a sick Friend or neighbour whom they come to visit.

WE are unworthy O Lord, to speake vnto thy Majesty, eyther for our selues or others; yet this duty lying vpon vs by command, and hauing a promise annexed thereunto, wee are bold in Iesus Christ to cõmen vnto thee the weak estate of this thy seruant. All sicknesse is from thee, and to

to thee belong the issues of death. Thou killest and thou makest alive: thou bringest downe to the graue, and thou raisest vp: to whom shall we goe in this and other our necessities, but only vnto thee: We could wish (O gracious God) the continuance of his Christian fellowship, the lengthening and inlarging of his days; but we willingly submit our wills to thy determining: Thou Lord knowest what is best, and thereunto make vs, wee beseech thee, willingly and readily to subscribe, and to desire both his life and our owne, onely so farre forth as may be for his and our further good in the more diligent and zealous advancement of thy glory. Frame him also, we pray thee, vnto the like yeelding and to blesse vnto him this visitation, that by it he may be more and more humbled in the sight of his own sin, & may increase withall in an vnfaigned & longing desire after Christ.

En-

Enlighten his eyes that he may know what is the hope of his calling, and what is the exceeding greatneſſe of thy Mercy & Power towards all Beleeuers. Strengthen his Faith, that he may bee with it (vtterly renouncing himſelfe) lay faſt hold vpon the merits of our onely Sauiour.

Protect him againſt Satan, blunt the edge of his aſſaults, that they may neuer wound him to deſpaire. Remoue from him a dull ſpirit, and all ſecure and hardned thoughts, all vnworthy deſires, all lingring after the deceiuing ſweetneſſe of thoſe earthly things. Giue him patience to beare, and conſtancy to endure what ſoeuer ſhall be thy pleaſure to inflict. Vouchſafe him comfort in conſcience, ioy in the ſpirit, Peace in beleeuing, together with a ſetled & well grounded expectation of eternall life and Saluation by thy Son.

Grant to vs tender and feeling hearts, that both his ſorrowes and

the griefes of other of thy Servants may be apprehended by vs, as if they were our own; let thy Word of grace be in our lips that we may be able to speake holily, soundly and cheerfully to the comfort of his soule.

Teach vs in him, and in this house of mourning to see the end of vs all, to lay it to our hearts, that so we may labour to be prepared for our last departure. All those graces both for him and for our selues, we begge in all humility at thy mercifull hands, in the name and worthinesse of thy beloued Sonne, calling further on thee, as he hath taught vs in his Word; Our Father, &c.

A Thanksgiving for a Sicke man if God be pleased to send recovery.

Suffer me not, O Lord, to be in the number of those, who are forward to aske in time of need, but careles to shew themselues thankfull

full when mercy is bestowed. Make me as desirous to come vnto thee with the sacrifice of praise, as I was ready to beg ease and refreshing in the day of my great necessity.

Thou hast chastened mee, (O gracious God) and corrected me, but thou hast not giuen me ouer vnto death. I looked to haue bin cleane deprriued of the residue of my yeares, and thought I should haue seene man no more among the inhabitants of the World: but it was thy pleasure to deliuer my soule from the pit of corruption. Oh what shall I render vnto thee for this & al other thy benefits towards me? Oh how & by what means shal I shew my self thankfull to thy Maiesty.

I haue nothing (O LORD) to render thee but the calues of my lips: accept my seruice (I beseech thee) in Iesus Christ: and let not the memory of this thy kindnesse dye within mee, but

grant

grant that I may often recount thy Mercy, working therewith vpon mine owne heart, and applying it as an effectuall motiue to obedience, Make me euer mindefull of the Vowes and Promises which I made in my sickneſſe, to ſerue thée more faithfully than heretofore, ꝓ I may make conſcience to perform thē: knowing that thou delightest not in fools: and that by my neglect herein, I ſhall lay my ſelfe open vnto a greater iudgement. Teach me alſo to remember this, that albeit thou haſt now giuen mée ſome little reſpite, yet I muſt not deceiue my ſelfe putting far off the day of my death, but that I ought rather to vſe my health, and ſtrength to the better fitting, and more effectuall preparing of my ſelfe thereunto. Together with the increaſe of bodily and outward ſtrength, increaſe in me ſtrength of care to walke with thee, and to approue my ſelfe vnto thee in all holy converſation and godli-

godlineſſe, being more zealous in religion, more watchfull over my wayes, more earneſt in Prayer, more fervent in Spirit, more carefull to profit by thy Word, more faithfull in my place and calling than hertofore alwaies loking for the bleſſed hope and appearing of Jeſus Chriſt my Saviour: to whom with thee and the holy Ghoſt, let my heart feelingly and effectually giue all honour, praiſe, Might Majeſty & dominion, both now and for euer. Amen.

A Prayer for a Woman in time of her Travell.

O Lord, I now find by experience the truth and certainly of thy Word, and the ſmart of the punihment which thou laydſt vpon me, being in the loynes of my Grandmother Eve, for my diſobedience towards thee: Thou haſt greatly increaſed the ſorrowes of our ſex, and our bearing of our children is full of paine.

Teach

Teach me by this to see the desert of sin, and to grow into the hatred of that which hath brought into the world such store of misery.

Giue me true repentance and pardon for my sinnes past, that they may not stand at this time, and in this my need betwixt me & thy mercy. Giue me a comfortable feeling of thy Loue in Christ, which may sweeten all other pangs though never so violent or extream: make me still to lift vp my soule vnto thee in the greatest anguish, knowing that thou alone must giue a blessing to the ordinary meanes for my safe deliuery: strengthen my weake body to the bearing of what sorrow soever, by which it shall see me good vnto thee to make triall of me.

Make me to remember, that howsoever it be with me, yet I am alwayes in thy hand whose mercies faile not, and which canst giue issue to the greatest paine. And when thou hast safely giuen me

the expected fruit of my wombe, make me with a thankfull heart to consecrate both it and the residue of my life to thy seruice, through Iesus Christ my sauiour and redeemer, Amen.

A thanksgiving after Delivery.

BLessed be thy great name, O my most deare and loving Father, for thy great mercy to me most weake and sinfull woman.

Thou hast shewed thy power in my frailty, and thy loving kindnesse hath preuailed against my vnworthynesse. Thou mightest for my sins haue left me to perish in my great extremity: but thou hast compassed me about with joyfull deliuerance. Maruellous (O Lord are thy workes infinite are thy mercies, and my Soule by present experience knoweth it well, O my soule praise thou the Lord, and all that is within mee praise his Holy Name. My soule praise thou the Lord, and forget not all his benefits:

nefits, he hath heard thy prayers, he hath loked vpon thy sorrow, he hath forgiuen thine iniquities, he hath healed thine infirmities, he hath redeemed thy life from the grave, he hath euen crowned thee with compassions.

O giue me I beseech thee, a thankfull heart, not onely now, while the memory and sense of thy favour is fresh before me; but continually, euen so long as I haue my being.

Grant that I may learne by this evidence of thy mercy, and might forever hereafter to depend vpon thee: quicken me vpto all holy duties, that my thankfulnes may appeare in my pure & Christian carriage.

Make me a kinde and carefull Mother, willing to vndergoe the paines and trouble of education: Let nonicenesse or curiosity hinder me frō those services to which both nature & Religion haue appointed me, let me also be carefull

here-

hereafter, when time shall require to season that which thou hast given me, with the knowledge of thee, and of thy Sonne: that my desire may manifestly appeare to be set for ỹ increasing of thy Kingdome. Vouchsafe to order my affections, and to bring them into obedience vnder thee, that if it should bee thy pleasure eyther now or hereafter to take this Infant from mee, I may patiently submit my selfe to thy appointment.

And now, O good God, perfect in me that strength which thou hast begun, make me to grow in care to serue thee faithfully, both in the duties of Piety and in other businesses of my place and calling: that I may be a comfort to my Husband, an example to my neighbours, a grace to my Profession, and a meanes of glory to thy Name, through Iesus Christ my Lord and Saviour, Amen.

A Prayer for those which are imployed in the assistance and helpe of a Travailing woman.

IT is not our diligence (O Lord) or paines which can do any thing without thy blessing & our sinnes are sufficient to bring thy curse upon whatsoever we undertake.

Be pleased we pray thee to be reconciled to us in the blood of thy Sonne: Make us to remember that wee are here in thy presence, and that all our thoughts, words and actions are open to thy sight: prosper the businesse for which we are come together, put far from us all superstitious conceites, and Idle fancies, and teach us to seeke helpe onely from thy grace.

Enable us to speak comfortably unto this pained woman that we may further her dependance upon thy holy Majesty, and may be a meanes under thee of her true re-

refreshing in her sharpest fits.

Furnish vs with skil, and her with strength patiently to waite the appointed time of her deliuerance: and knit all our hearts vnto thee, that we may feare thy name, noting and obseruing thy Mercy & Power of all thy workes, & studying to giue thee praise and glory for the same through Iesus our onely Lord, and Saviour, Amen.

A Thanksgiving after, when God hath blessed their paines in the womans delivery.

O Lord, Wee haue seene by thy gwdnesse, and haue receiued an apparant token of thy readines to heare the Prayers of those which call vpon thee, and to succour those which flye vnto thee for thy help.

Thou hast giuen ease and deliuerance to the woman, light and life to the Infaint, joy and gladnesse to vs all. The glory & praise is thine alone: Fill our hearts with thankfulnesse, and make vs

thankfull both now and hereafter to prouoke, and stirre vpone another thereunto, And let not our thankfulnesse stand in words only, or outward shewes, but cause it to appeare in our whole course, that the obedience, the sobriety, the modesty, the vertue of our liues, may witnes the thankfull feeling in our hearts. Goe on in thy mercy (we pray thee) both to the Mother and her Babe, continue and increase their strength, so as may serue best for thy glory. And as thou hast added one vnto the number of mankinde, shewing thy wonderfull wisedome power, both in the framing of him in ỹ womb, and in bringing him forth into this light, so in thy time adde him also to thy Church, and beget him againe vnto a liuely hope, by the immortall seed of thy holy Word, deliuering him from the power of darknesse (in which by nature wee are all) into the glorious liberty of thy chosen. And if it shal so seem

good

good to thee, to lay any further tryall either of sickneſſe or death vpon this thy ſervant, or vpon the fruit of her wombe, prepare vs all to a patient and quiet bearing of thy hand, and to a contented and comfortable reſting vpon thy gracious Providence; aſſuring our ſelues, that all things ſhall turne to the good and benefit of thy choſen.

Heare vs, O Lord, & accept vs, & forgiuing the weakeneſſe of our Prayers, Grant vs all needefull graces out of the rich ſtore houſe of thy bottomleſſe bounty, and that for Jeſus Chriſt our gracious Redeemer. Amen.

A Prayer for a Souldier fighting for his Countrey, or the confederates thereof.

O Lord, it is thy glory to be called, The Lord of Hoſts. and it is thou alone, from whom when men haue made their moſt politicke and puiſſant preparations, the victory muſt be looked for:

Draw my heart, I beseech thee, from all relying vpon my own valor, or vpon the strength of the battaile in which I stand: and teach me to looke vpward: and to waite and trust onely vpon thee.

Thou giuest Conquest, and thou giuest courage: thou deliuerest from the perill of the Sword, or else makest death a meanes of happinesse to thy servants. For-giue my sins, I pray thee, and assure me of pardon by the witnesse of thy Spirit, that the guilt thereof make not my heart to tremble in mee, and to behold Death as a Messenger to convey me into Hell. If thou (O Lord) be on my side, Peace being made betwixt thee and my soule through Christ, what can befall my soule? Nothing shall be able to deprive me of my Love.

Let not spoile or blood or mine owne advancement be the ends of mine attempts, but make me to aime onely at thy glory in the de-

defence of thy Truth, and in the good and safety of that state where-in I liue.

The issue of all things to thee (O Lord) is known, but to man it is hidden: Prepary mee therefore indifferently to whatsoeuer shall befall mee. If I dye giue me comfort in my last breathing, and take my soule into thy gracious hand. If I be taken captiue, giue me patience, giue me Wisedome and godly courage to doe nothing contrary to the honor of my Countrey, or prejudiciall to the profession of a faithfull Christian. If I returne with life and Victory, make mee thankfull: keepe me from taking from thee any part of thy Glory. Preserue me from those riotous, lascivious and blaspemous courses, which are the vsuall fruites of good successe: Let me not thinke deuotion to be an enemy to resolution, or that a religious feare of thy Majesty, doth abate the spirit that

should be in a Souldier: but settle me in this, that the assurance of a lawfull cause, the hope and confidence of a better life by the merits of Christ, the care to please thee, and to depend vpon thy Power are the onely true ground of Valour, which can giue a boldnesse & life in the day of battell. Vouchsafe me these, & all other needfull fauours, in & for Christ Iesus sake. Amen.

A Prayer for a man trauelling by Sea about his lawfull businesse.

O Heauenly Father vnto whose eares the Prayers of humbled sinners haue free accesse out of euery place: Let it please thee to incline to me, who being prouoked by mine own present need, and taking hart vnto my self by thy liberty & large promises, do desire to powre out my soul before thy Majesty: Here, O Lord, by reason of the calling and place in which it hath beene thy prouidence

dence to ranke me. I am come downe to the Sea in a ship, and I doe now see thy workes, and continually behold thy Wonders in the deep. How easie a thing is it vnto thee, when thou raisest a storme, and liftest vp the waves not onely to tosse vs to and fro, and to make vs stagger like a drunken man, but vtterly to swallow vs vp, and to turn vpon our heads in a moment the bottom of these moving houses in which we are? It is thy great & exceeding Mercy that these swelling billowes & foaming surges do not drinke vs in, and so make our bodies to become as a pray, either to that great *Leviathan*, the Whale whom thou hast made to play here: or to some other of thy creatures, with infinite variety and troopes whereof this vast body is replenished, but it is euen thou (Oh mighty Lord who laydest the foundation of the Earth and which diddest shut vp the Sea with dores: thou didst

first gather these Waters together as vpon an heape and storedst vp the depths in thy Treasures: though the Waves are marvellous, though the floods lift vp their voyce, though the Waters rage and be troubled, & the very Mountaines shake at the surges of the same, yet thou art much more mighty, thou soone appeasest the noise, and turnest the storme into a calme.

Looke graciously therefore vpon me, I beseech thee: teach mee to vnderstand the greatnesse of thy terror, by the fearfulnesse of thy creatures which I still behold.

Cause me to rest my hope & comfort vpon the power of thy Mercy, let that be the anchor of my soule both sure and stedfast. And lest my sins not being pardoned, should be a hinderance and stoppage to Favour. I pray thee, settle me a hearty and vnfeigned detestation of them, a godly griefe & sorrow for them, a stedfast resolution and purpose

purpose in the whole course of my life to striue against them. Open my heart that I may often and earnestly sue and intreat for thy grace in thy Son, and may neuer giue ouer, till I feele in my Conscience, some comfortable assurance, that thou hast forgiuen me.

Fit and prepare mee to thine owne appointments, if it be thy pleasure that I should here end my dayes. I know well that the soule which thou kæpest, cannot miscarry. To thée therefore I cõmend my spirit, forsake me not, I pray thæ, in my last breathing. Albeit these waues may ouer-whelm my body, yet let them not be able to quench my comfort, to plunge me downe into de spaire.

Grant me euer to lay fast hold vpon my Sauiour, that neither Sea, Death, nor Hell may separate me from his grace. And if it shall séeme good vnto thæ, to bring me safe vnto that Haven where I would be: Oh that I may neuer forget

forget thy kindnes, but may make conscience to performe that obedience which I am now ready to vow in my necessity.

Make mee alwayes to take as great delight to serue thee, as I am now forward to aske and desirous to receiue life and safety frō thee. Heare me, O Lord, in these & other my petitions, forgiving my vnworthines in the merits of Jesus Christ thy blessed Son, and my great Redeemer. Amen.

A Prayer applyed to the state and condition of a Malefactor, condemned by law to dye and drawing neare to the time of his Execution.

VOuchsafe (O thou God of all Mercy and compassion) to looke with pitty vpon the most woefull case of a poore wretch, ready by the Sword of Justice to be cut off, as vnworthy to live amongst mē, & like also (without thy speedy favor) to be shut out of Heauen, & to haue

haue my part in the second death. Truth it is, O Lord, that all this, though it be grieuous, yet is no more then my desert: And touching that bodily death, whereto I am adjudged, I must confesse it to be thy Mercy and goodnesse toward me, that I haue beene found out by the eye of the Magistrate, & stopped by the power of authority from going on in further euill. I beseech thee, that my death may be both a chastisement to me, and an aduertisement to others, to containe themselues within the lists of ciuill obedience.

But concerning my soule which is now ere long to appeare before the Tribunall seate of thy great Majesty, I humbly pray thee, to be mercifull thereunto. I cannot but acknowledge, that if thou giue me my due recompence, I must needs bee thrust into that dreadfull place of infinite and eternall torment, which thou hast prepared for the wicked, the burning

ning whereof is fire & much wood, & thy breath like a riuer of brimstone doth kindle it: neither see I in my selfe or any creature, any meanes or possibility to escape.

Fearfull vnto me hath bene the face of an earthly Iudge and the sentence of Death to be inflicted vpon this my house of clay hath made my heart to quake within me: What then will become of me, when I shall be arraigned before thee, at whose rebuking the very foundations of the earth are discovered, and before whom no man liuing can bee iustified? Thou (O LORD) knowest all mine iniquities they are sealed vp with thee as in a Bagge, they are all noted in thy Registers: Although I haue many times sought for the couering of my euill waues, to hide my self in the darknesse of the night, supposing that no eye should see me, yet thou hast still compassed my pathes, and bene accustomed to all my

waues,

wayes; there hath not beene a thought in my heart, or a word in my tongue, but thou hast wholly knowne it: often haue I said in my heart. God will not regard, he hath forgotten, hee hideth away his face and will never see, I shall neuer be moued, nor be in danger: Thy Word I had no delight to heare, I hated knowledge, I would none of thy Counsell, I sought to damme vp the mouth of my Conscience that it might not checke me: when my friends admonished me, I hated and scorned their reproofe: Thus it was a pastime to mee to doe noughtily, Wickednesse was sweet in my mouth: I fauoured, and would not be perswaded to forsake it.

Justly therefore, O Lord: hast thou ouertaken me, and made me to eate the fruit of mine owne way, bringing mee to be a Spectacle of the World, to dye as one of the fooles of the people: yet O gracious

ous God, sith there is mercy with thee, and that thou art very ready to forgiue, be fauourable, I intreat thee, to mee a most unworthy sinner.

Manasses being put in fetters & bound in chains, prayed vnto thee, and humbled himselfe greatly before thee in his tribulation, & thou wast intreated of him: the woman of Canaan, whom thou termedst to be no better than a dog, yet thou diddest afford her some crums of mercy, & didst cause it to bee vnto her as she desired.

The Theefe, at the execution, confessed his sinnes and prayed to be remembred in thy Kingdome, and thou diddest promise him an entrance into Paradise. O Lord, are not these things written for my learning, that I through the comfort of these Examples, might haue hope? Hath thy Word spoken it in vaine, that at what time soeuer a sinner sigheth vnto thee, thou wilt put all his wickednesse from

from before thee? shall I thinke that thou wilt call me being laden with my sinnes, to come vnto thee, and then when I come, will not accept me? Take me (I pray thee) to see the depth of my sinnes, that I may not beguile my selfe by lessening either the weight or number of mine iniquities:

Worke mee to a true and vndissembled acknowledgement and confession of them euen before others, that they which see my end, and know my euill, may haue some euidence of my Repentance, and may learne of me to beware of the deceitfulnesse of sinne.

Enable mee to looke with the eye of my Faith vpon my Crucified Sauiour, casting my selfe wholly vpon him, and desiring by him to be hidden from thy wrath. Giue me some taste of thy Loue and some inward and secret pledge of thy being reconciled to mee for his sake.

Strengthen me against the feare

of

of Death: That albeit I haue euery way iuſt cauſe to tremble at it, it being both the deſert of my offence to men, and the wages of my ſinne againſt thee; yet hauing ſome aſſurance in my ſoule that the ſting thereof is plucked out. I may embrace it in my boſome, and entertaine it as an end appointed for my miſerie, and as a meanes to bring me vnto happineſſe.

Thus, O Lord, with fulneſſe of my deſire (out of the bottome of this miſery and ſhame which I am falne into) to flye vnto thy Mercy, and to be ſhrowded vnder the ſhaddow of thy grace, I commend my ſelfe, my ſoule and my body into thy hands, praying thee not to caſt him which hath no hope but onely in thee, and that alone in and by Ieſus Chriſt, my onely Lord and Sauiour. Amen.

A Prayer arising out of the serious Meditation of the last Judgement.

O Lord, thou hast revealed it in thy Holy Word, that the fashion and figure of this World must passe away and that by appointment wee must all appeare before the Judgement Seate of Christ, and that frō thence, some shall goe into euerlasting paine, & some into life eternall. This the Atheists and Epicures, and Libertines of the world do thinke to be but a mære fable: they say in their hearts; The Lord will doe neither good nor evill, but yet, O Lord, as thou hast deliuered this in thy Word, (of which one iot or tittle shall not perish) so thou hast not left it without sufficient prowfe in ỹ very bosome of euery man. The accusing or excusing of our owne thoughts, the secret checks, accōpanying those evils to which none is privy: the feares of wicked men

who

who are continually as one that trauelleth of child, flying oftentimes, when none pursueth them, & being chased at the very shaking of a leafe, are an euident proofe of thy prouidence, and a certain assurance written as with the point of a Diamond (which can neuer be done out) that verily there is fruit for the righteous, and doubtlesse there is a GOD that iudgeth the Earth. This truth (O Lord my God) thou hast taught mee to beleeue, that I make no doubt, but it shall shortly come to passe. It was said long since that the Iudge did stand before ỹ dore, and that hee which should come, would come and would not tarry: and now the height of iniquity is such, and sin is grown to that perfection, that it cannot stand with thy iustice much longer to forbear. Teach mee (I pray thee) as I doe know and beleeue this, so to make a true and profitable vse of my knowledge. Let it bee euer in my

my thoughts, and in my best and most serious meditations when I am about by the proneneſſe of my corrupted nature to doe evill, let my remembrance hereof be a bridle to me to restraine me; when I am like by the iniquity of the time to suffer evill amongſt men, let the expectation of the right which thou will then doe to the oppressed, be a comfort to me to refresh me: Especially, O Lord, grant me to keepe a daily (as it were) privy Sessions in the closet of mine owne heart, arraigning my selfe before thy Judgment seat, searching and trying my ways, accusing my selfe before thee, from whom nothing can be hid; confessing my unworthineſſe, bewailing my corruptions, suing with all instant earneſtneſſe for thy grace and Favour in thy Son. Oh that I might learne thus to judge my selfe, that I may not be judged of thee in that day.

Suffer me not to flatter my self,

or to bleue my soule in any euil way, or to go about to find hidings & coverts for my sins, in as much as all things are naked in thy sight, and that in that terrible day thou wilt lighten the things that are hid in darknes, and make manifest the Counsell of all mens hearts.

Let me not imagine this thy great Session to be like ỹ course among men, in which oft-times by vnjust meanes the vilest offenders do procure escapes: but make me to know that the truth is, that with thee there is no hope by corruption or favor, or fraud, or importunity, of suit, to find evasions. Thou art the judge of all the World, & thou wilt doe right: every man shall receive the things which have bẽn done in his body according to that he hath done, whether it be good or euill. And whereas (O Lord) it is a great griefe to thy servants to live among the vngodly, & it must nẽds vex their righteous soules,

to

to heare and see their vnlawfull deeds: let this be my comfort, that though it be thy pleasure to suffer with long patience the vessells of Wrath, and to permit the tares to grow vp with the Wheat vntill the Harvest, yet then thine Angels shall come, and shall gather out of thy Church all things that offend, and bring the just into the Kingdome of their Father.

Seeing also (O gracious God) that whosoeuer in this World will liue godly, shall suffer and lye open to the wrongs, injuries, and reproaches of the Wicked: Grant ẏ if at any time, either my name be put out as euill, or otherwise my estate or profession, or life, for the truths sake be called in question, I may possesse my soule with patience looking for the blessed hope, and appearing of thy glory, knowing that then she just, what disgraces soeuer now cast vpon them, shall shine as the light in thy presence.

Finally

Finally, O Lord, make me daily to grow so weary of this vaine and wretched world, and of the heavy loade of mine own corruptions, and of this body of death which is upon me, and strive to gather that assurance of an interest in thy glory which shall be shewed hereafter, that I may looke for this great day and in my desires may sigh for it and hasten to it: and that whensoever it commeth I being found waking, with my lampe of oyle in my hand, may have cause to lift up my head, not doubting but to have a gracious admittance into my Makers joy.

Grant mee this for his sake which sitteth at thy right hand to make request for me, Jesus Christ the Mediatour of thy chosen, Amen

A Prayer fitted for the time of Warre

O Almighty God, who art high above all Nations and whose glory is above the Heavens; the comfortable

comfortable successe of enterprizes is from thee onely to be loked for.

Thou art he which giuest victory vnto Kings, to thee it is all one to saue by many or by few, thou canst make one to chase a thousand, thou canst cause the hearts euen of the most violent to melt, their hands to be weake, their minds to faint & their knees to fall away like water. If thou fight for vs, we cannot miscarry; If thou favour vs not, we must needes be discomfited. O be gracious vnto vs, and be on our side, now that men are risen vp against vs, They take crafty Councell against thy Church, and consult how to cut vs off from being a Nation, and by that meanes to quench the light of thy Truth, which shineth in our streetes.

Their desire is to imbrew their hands in blood, and to advance their owne ambition by our overthrow.

O turne their counſells into fo-
lishneſſe, let not their miſchieuous
imaginations proſper leaſt they
be too proud. O our God, make
them like vnto a wheele, and as
the ſtuble before the wind, ſcatter
the people that delight in Warre.

Goe out, O Lord, with our
Armies, giue wiſedome, and cou-
rage to our Captaines, guide them
with ſtrength vnto the battaile,
be with our ſouldiers, teaching
their hands to Warre, and their
fingers to fight: Aſſiſt all the
conſultatiõs, proſper the policies,
Crowne thoſe enterprizes with
good ſucceſſe, which are vnder-
taken for the common good and
comfort of the State. Doubtleſſe,
O Lord, we haue deſerued thine
anger, and our ſins doe cry loud in
thine eares for vengeance: and it
were but iuſt with thee, if thou
ſhouldeſt make vs a prey & ſpoile
vnto our enemies: But, O gra-
tious GOD let vs fall now into
thy hands, for thy Mercies are
great

great: and let vs not fall into the hands of men, whose displeasure at vs is not for our sins but for our profession and religion sake, and that they may fill their owne enlarged and vnsatiable desire with those blessings of wealth which thou hast giuen vs: Put therefore thy hook into their nostrils, and bring them backe into the same way they came. Let it appeare that thou art in the midst of vs, and that wee shall not be moued: that thou wilt helpe vs, and that very early. Let there be none inuasion, nor going out nor no crying in our streets: But set thou peace in our borders, make strong the barres of our gates, especially let the Gospell of thy Sonne sound yet lowder among vs, that by it many soules may be gathered vnto thee. So wee thy people, and the sheepe of thy pasture shall praise thee for euer and from generation to generation, we will set forth thy glory thorow Je-

ſus Chriſt our Lord and only Sa-
viour. Amen.

Another of like nature, reſpecting the time of Dearth and Famine.

CLeannelle of teeth (O Lord) and ſcarcenelle of Bread, haue bẽn anciently threatned by thee, as Iudgements vpon the ſonnes of men for their ſins. Many wayes alſo thou haſt to turne a fruitfull Land into barrennelle for the wickednelle of the Inhabitants. Thou canſt make the heaven ouer our head as braſſe, and the earth vnder vs as Iron, by bringing a drought vpon the Land. Or elſe thou canſt cauſe the ſeed to rot vnder the cloddes, by commanding the bottles of Heauen to powre out raine in too great abundance: or when the Corne is come vp, thou art able to ſmite it with blaſting and mildew, or to ſend among vs thy great hoſt, the Graſhopper, the canker-worme and the caterpillar, and the palmer-worm;

ſo

so that although much be sowne, yet little shall be brought into the Barne: Or if the Corne do grow ripe vnto the harvest, it is in thy power suddenly to send in an enemy to eate the fruit of the Land, and to devoure the labour of the people. And though the bread doe come to bee set in plenty before vs, yet thy hand is not shortned, thou canst take away the staffe thereof: so that we shall eat and not be satisfied. Thus, O Lord, thou hast euen storehouses of punishments: so ỹ our hearts cannot endure, nor our hands be strong in the day that thou shalt haue to doe with vs. And whereof we haue now already some experience. For now thou hast in part begun to punish our abuse of the creatures, and fulnes of bread, our contempt of the spirituall food of our soules, with outward scarsity. The time is come by greedy worldlings long expected, in which they may make the measure

small, and the prices great, selling euen the very refuse of the Wheat: Their trading is vpon the poore, their desire is to swallow vp the needy of the land, Looke mercifull, O Lord, vpon vs we beseech thee, lift vp thine hand, forget not the poore Thou preparest for the Rauen his meate, when his birds cry to thee, wandring for lacke of food: thou takest no delight in the confusion of thy Creatures: Thou hast promised that if we seeke to thee, wee shall want nothing that is good: thou wilt preserue vs in the time of dearth and in dayes of Famine we shall haue enough. Accomplish (we beseech thee) these thy gracious promises: Saue vs frō this increasing misery and deliuer vs from their cruelty; which being without all bowels of mercy, doe respect nothing but their owne commodity. And because, O Lord, our sins do separate betwixt thee and vs, and do hinder good things from

from vs: therefore humble our soules vnder thy mighty hand, make vs to see and to consider our owne deseruings, draw from vs an hearty and sincere acknowledgement, how great cause wee haue giuen thee to attamish both our bodies and soules for euer.

Giue vs an vnderstanding of our particular grosse sinnes which do lay vs open to this Iudgement, aboue others, namely our wantonnesse, our pride, our luxuriousnesse, our riot, our Feasting without feare, our want of Mercy to the poore, our spurning with the heele against thee: our forgetting thee in the dayes of our plenty, but chiefly our loathing of that spirituall Manna, that Heavenly dyet of thy sacred Word, provided in thy abundant Mercy for our soules.

O make vs ashamed for these and other our monstrous sinnes, besides those personal evils where with wee are each of vs justly to

be charged: beget in vs a care to renounce and forsake our sinnes: equall to our desire for the putting away of thy Judgements. Forgiue vs in Iesus Christ, and vouchsafe vs (as a pledge of thy Love) strength and grace to walke in a greater measure of obedience than heretofore. And now (O Lord) teach vs to relye vpon thy prouiding, and to know that when all things faile, yet thy Mercies are the same, and thy power to helpe is not diminished. Thou canst suddenly by meanes to man vnknowne turne the greatest penury into plenty, thou canst make a little to stretch farre, and canst proportion our appetites to our store.

O make vs to depend on thee, and to study more how to profit by thy hand, than to have thy rod remoued from vs. And when thou shalt shew thy selfe to have heard our prayers, by sending greater plenty, let vs not forget our present

sent want: but grant that we labour to be thankefull, and endeauour after a more sober vse of thy blessings than heretofore.

Heare vs in this, and in all other our requests, for Christs sake, and for thine own promise sake. Amen.

Another like, applied to the time of some great Contagion.

WHither shal we goe, O Lord, in the day of our affliction, but onely vnto thee? Thou alone canst saue, and out of thy hands none is able to giue deliuerance.

Heauy at this day is thy hand vpon vs, and fearefull is the disease with which thou hast afflicted vs. We are afraid one friend and neighbour of another. nothing is before vs but present Death. Scarcely can we lok forth but we see some one or other amongst vs carried away to the grave, & mourners going about the streets.

We must néeds confesse, that though this be grieuous, yet it is ỹ smallest part of our desert: It is just with thee to smite vs with botches & scabs that cannot be healed, and to make the pestilence euen to cleaue vnto our loynes, and to sweepe vs away from off the Earth, euen as a man sweepeth away dung, till all be gone. For how haue we multiplyed our iniquities before thee, and to what a shameless and intollerable measure are our sinner increased? Many warnings haue béene giuen by thy Ministers, thou hast risen early and late, and sent vnto vs by them: yet wee haue made our hearts as an Adamant stone and haue put farre from vs the euill day, perswading our selues ỹ their Sermons were but Wind, and that they did but commend vnto vs their owne fancies. Thus haue we encouraged our selues in euill, and haue set thy Iudgments at nought, euery one turning to his

his owne course, as the horse ranneth into the battell, adding drunkennes to thirst, and falling away from thee more and more. But (O Lord) giue vs now at the last remorsefull and repentant hearts make vs (as it were to smite vpon our thigh, as a sin that we see our wanderings, and that we are ashamed of our sinnes. Imbolden vs in the name of Christ, to come into thy presence, and in all earnestnes of Spirit to cry vnto thee, Take away our iniquities, and receive us graciously. Teach vs as well to feare sinne the cause of this wasting sicknesse, as wee doe the sicknesse it selfe, which is the fruit of sinne. Comfort vs according to the dayes that thou hast afflicted vs, and let the sweet feeling of the gracious testimony of thy Spirit, speaking peace vnto our soules, prevaile against all other sadnes, or cause of griefe or sorrow whatsoever, Say (O Lord) vnto the destroying Angell, It is sufficient,

hold

hold thy hand: or if it be thy pleasure to stretch thy hand yet further and to take vs away also. O prepare vs to thine own purpose, endue vs with an holy patience to endure the vttermost triall: and grant that whatsoeuer befall our earthly Tabernacles, yet our soules may be alwayes acceptable vnto thee, and all for Christ Iesus sake, who hath loued vs, and giuen himselfe to be a sacrifice of a swæt smelling sauour vnto thee.

A Prayer in the time of Tempest, as thunder, lightning, &c.

O Almighty God, excellent in power and in iudgement, thou hast made the earth by thy power, and established the World by thy wisedome, and hast stretched out ꝑ Heauen by thy discretion: causest the cloudes to ascend from the ends of the earth, thou drawest the winde out of thy Treasures, and makest

makest the stormes to breake forth in thy Wrath: thou art that God of Glory which commandest it to Thunder, and diuidest the way for the lightning of the Thunder.

Thy voyce maketh the wildernesse to tremble, and the foundations of the Mountaines to moue, yea, and to quake at thy rebuke. Oh how easie a thing were it for thee: euen at this instant to send out thine arrow and scatter vs, to increase thy lightnings & destroy vs? The very blasting of thy breath of thy nostrils, enough to consume vs, our hearts could not endure, nor our hands bee strong if thou shouldst proceed against vs in displeasure, and giue leaue vnto the instruments of thy vengeance to prevaile vpon vs. And, O Lord, what is there which we haue not deserued? The deadnesse of our hearts, our want of awe to thy Majesty, our abuse of thy patience, our contempt of thy Word, our slight

light regard of thy former Judgments: these and other our crying sins, what else is due unto them, than the very vials of thy wrath, and the height of thine indignation? Humble our soules (we pray thee) here before thee, make our bellies to tremble, and a kind of rottennes to enter into our bones, to think upon the Glory of thy Majesty, and the greatnesse and uglinesse of our owne most grosse, and inexcusable iniquities. Make us to thinke with our selves, that if these storms, which are yet but as a taste and touch of thy Power, bee so full of terrour; Oh then how fearefull will thy presence be, when thou commest in thy Glory, shewing thy self from Heauen with thy mighty Angells in flaming fire, rendring vengeance upon the children of disobedience? Surely then the Heauens shall passe away with a noise, and the Elements shal melt with heat, and mens hearts shall faile

faile them for feare and for looking after those things which shal come vpon the world. Let this, O heauenly Father worke in vs ỹ blessed feare which is the beginning of Wisedome, and which causeth a departure from euill: that so all these euidences of thy power and glory, may be as so many Alarums, to rouze vs from the bed of security, and as Summons from Heauen to prouoke vs to repentance: Oh make vs to wake, to liue righteously, and to be diligent, that we may be without spot, and blameless, going on, and increasing in all holy conuersation and godlinesse. And now, O gracious God, at this time, shew thy mercy in restraining the rage and fury of this dreadfull storme; couer vs vnder the wings, & let vs be sure vnder thy Feathers: Oh let vs abide in the secret & shadow of thee which art Almighty. The Sea is calme by thy power, by thy vnderstanding, thou smitest the pride there-

hereof, thou ſtoppeſt the ſpouts of the raine at thy pleaſure: if thou rebuke the winds they are ſtraight allaied the thunders quiet and ſtill at thy comand. This we beleeue becauſe thy Word of Truth hath revealed it: and this thy power and mercy we preſume to craue becauſe thou haſt promiſed that if we call vpon thee in the day of trouble, thou wilt deliuer vs

Furthermore, O Lord, vouchſafe vs thy grace, that when by thy goodneſſe this terror and danger ſhall bee paſt and ouerblown, we may not then forget thy kindnes in our preſeruation, nor bee vnmindfull of the vowes and promiſes which we now make of better obedience: but that wee may thankefully take vp that ſpeech of gratefulneſſe, and ſay, Praiſe yee the Lord, becauſe he is good, for his mercy endureth for ever: and may alſo let it appeare in our liues and courſes, how ſenſible we are of thy loue, and how carefull to walke worthy

worthy of thy fauour. Heare vs, O Lord, and helpe vs both now and euer in Christ Iesus without whom none can come vnto thee, and by Faith in whom wee haue boldnesse and entrance with confidence into thy presence: to whom with thy selfe and thine eternall Spirit, one onely and immortall God, wee desire to giue all glory & praise for euer. Amen.

A Meditation or Prayer necessary for a poore man.

TRuth it is, O Lord, that to my mutinous and repining Nature, want is of all things most distastfull, and pouerty is a burthen euen intollerable. Sometimes I am ready to call thy Iustice in question, who measurest out so large & ouerflowing a portion vnto some and yet art so strait and sparing towards me. Sometimes I doe almost condemne Religion to be meerely vanity, the louers whereof lye open to so great

great extremity: Other whiles mine owne heart chargeth me with hypocrisie, telling me that no man euer perished being as innocent, and that if I did so feare thee as I should, thou couldest not thus forsake me. And much adoe haue I to master mine owne affections, and to restraine my self from putting forth my hand to wickednesse, & from taking some strange course for my owne supply.

Thus, O Lord, I am straitned, Thus I am euen haunted with whole troopes of vexed thoughts, all which by the continuance and enlargement of mine owne scarsity, and by the vncompassionatnes which I finde among the men of this Iron age are rather multiplyed and increased in me then any way slacked or diminished.

But eternally blessed be thy great Name, which hast opened the gates of thy Mercy, & giuen hope of hearing and of helpe to the hastest and poorest among st men

Thou

Thou accepteſt not the perſons no not of Princes, thou regarteſt not the rich ſooner than the poore. Behold therefore, (Moſt loving Father in Jeſus Chriſt) on thee I do cry, to the Mercy ſeat do I ſtretch out my feeble hands. I have learned, O Lord, that miſery commeth not forth of the duſt, neither doth affliction ſpring out of the Earth: the Pillars of the world are thine, thou openeſt or ſhutteſt thy hand of thine owne pleaſure.

Thy Wiſedome alſo is infinite and thy Judgements are unſearchable, who ſhall pleade with thee, to aske thee a reaſon of thy wayes? Let it be enough for me, that it is thy pleaſure thus to abaſe mee: Am I not in thy hand as the clay in the Potters? If thou doe give mee a larger portion, it is thy bounty: if thou doe abridge me, what have I to complaine, or what challenge can I make to that which thou keepeſt from me? Teach me (I beſeech thee) not

to

to looke so much vpon this, what others haue, as to consider well how little I for my part do deserue to haue.

If I did but breathe vpon the face of the earth, if I had no house but the open ayre, no garments but rags, no food but the bread and water of affliction or the crummes that fall from some rich mens table, it were infinitly more than my best desert. Ah sinfull & vnthankfull wretch as I haue alwaies been, what can I say is due vnto me, but perpetuall shame? When I judge rightly of things, so far am I from being able to say that thou hast wronged me, or dealt too straightly with me that I must rather stirre vp my selfe to magnifie thy Mercy, which hast not layed vpon me the vtmost of thy wrath, but hast giuen me a time and an opportunity to repent. Let these things I pray thee, the soueraignty of thy power, the depth of thy Wisedome, the soule-

nesse

nesse of mine own desert, the kindnes which (notwithstanding some outward hardship) thou hast vouchsafed to my soule, moderate my violent affections, curbe my raging and discontented thoughts, bring my raging passions into order, that I may alway say, It is the Lord, let him doe what seemeth him good: This is my sorrow: and I will beare it.

Open mine eyes withall that I may see thy power, who canst raise the needy from the dust, and lift the poore out of the Dung, and make him Families like a flocke of sheep, who canst command euen the very Ravens to bring Bread and Flesh vnto thy Seruants: the Heauens to droppe downe Food, and the Rockes of stone to yeeld streames of Water, to refresh those whō thou art pleased to prouide for. Shal I think thy power to be abated, or is thy mercy lesse than it was wont to bee? Hast thou not made a promise ne

ner to

to forsake me? Am I not allwayes with thee, and doest thou not hold mee by thy right hand? Shall I imagine thee to be like the Bird whom thou hast depriued of wisedome, and to whom hast giuen no part of vnderstanding, who sheweth himselfe cruell vnto his young ones, as they were not his, or as if he had trauelled in vaine? No: I am assured, that though a Woman should forget her childe, and forbeare to haue compassion on the sonne of her wombe, yet thou canst not forget those whom thou louest in thy Sonne.

Thou knowest my wants, thou art able to supply my wants, thy loue will not suffer thee to leaue mee destitute, in that which thy wisedome knows to be conuenient for me: increase my Faith, that I may depend yet more vpon thee, make me diligent in the place and calling in which thou hast set mee, frame my mind and my desires to that rate which thou hast allotted me,

me, keep me from vnjust and vnlawfull courses, from enuying the abundance which others doe enjoy: possesse me with this perswasion, that this my present state is the fittest for me, and that when it shal be good for me to haue more, thy hand shall instantly be enlarged toward me. Stirre me vp to seeke thy Kingdome, and to labour for the meate which endureth vnto life eternall, Enrich my soule with spirituall blessings in heavenly things, perswade my conscience of thy loue in Christ Jesus, that the feeling thereof may make all things sweet vnto me. Cause me both to trust and to waite for thy saluation, and in all things to striue to giue thee thy deserued Glory, and all this in and for thy Sonnes sake, my only Mediatour and Redeemer. Amen.

Another of like nature; fit for one whom God hath enriched with outward things.

IT hath pleased thee (O Lord) out of the freedome of thy bounty, to deale more largely with me than with many of thy seruants, and to furnish with store of those outward blessings which others (euery way as good by nature as my selfe) doe not enjoy.

My heart is fraughted with much corruption: and though riches be in themselues a blessing, yet without thy speciall grace, they will be vnto me as occasiõ of many euils Apt I shall be to lift vp my heart, to pride my self in mine own conceit, to trust vnto my wealth, to despise others; to grow in loue with this present world, to become cold & remisse in the best seruices: to conclude that I am highly in thy fauour, because thou hast enriched me. These

These be the dregges, which through the poyson of our nature, doe rise by these outward havings, neither can I say that my heart is cleane from these corruptions. Purge them out of me, I beseech thee, by the fiery power of thy Spirit. Giue me pouerty of Spirit, and humblenesse of minde, amidst this outward fulnesse, with which thou hast endued me. Make me to remember that the more I haue the greater shall be mine account, and the harder for me to be saued: that by that meanes, my wealth may be so far from puffing me vp with secure presumption, that it may moue me the rather euen with feare and trembling to worke out my saluation.

Cause me to thinke often vpon the wordes of my Saviour, that riches are deceitfull, and of a thorny nature, choaking the good seed of the Word, and making it to become vnfruitfull: that so I may learne carefully to handle

them, and to vse them with great heedinesse and circumspection, lest I should by them gall and wound my conscience, & be pierced through with many sorrowes.

It is said (O Lord) that these high places of the world are slippery places, to which it is hard to go with a right foot, and to keep straight and euen steps: Oh stirre me vp to so much the more care to ponder my pathes, and to take diligent heed vnto my wayes: suffer mee not to iustifie my selfe to mine owne soule, or to make my selfe beleeue that I am as I ought to be, because waters of a full cup are wrung vnto me: but teach me seriously to consider that as many of thy beloued seruants do feele the smart of poberty so euen the most wicked, and those which do rebelliously transgresse, haue a large portion in this life, liuing, waxing old, and growing in wealth, their goods oftentimes exceeding the very de-

sires

desires of their hearts. Grant therefore that I may labour for some better and more certain assurance of thy grace, not grounding my hope vpon my wealth: But reioycing in this, if the due consideration of the danger, and vanity of abundance may worke by thy blessing, to the abasing and humbleing of my heart.

Oh let not mine eyes be dazled, nor my heart bewitched with the glory and sweetnes of these worldly treasures, which may be taken from me, or I from them, euen in the twinkling of an eye: draw my affections to the loue of that durable Riches, and to that fruit of Heauenly Wisedome, which is better than Gold, and the reuenues whereof doe surpasse the Siluer: that my chiefe care may be to haue a soule enriched & furnished with thy Grace, fulfilled with the knowledge of thy Will, in all wisedome and spiritual vnderstanding.

And because (O Lord) in having much I am but a steward unto thee, and a disposer of thy gifts, inlarge my bowels towards others, make me rich and fruitfull in good workes being a father to the poore, and causing the heart of the widow to rejoyce, warming the loynes of the naked with the fleece of my sheep, not eating my morsels alone, but dealing my bread to the hungry and never hiding my selfe from mine own flesh.

For why should I make gold my hope? or wherefore should I strive to lade my selfe with this thicke clay still plotting to set my nest on high, when all that I have or can have, is in a moment turned into vanity? Quicken mee up therefore to good duties, that the hearts of thy Saints may be comforted by me, and that in the place where I live, I may by my forwardnes draw on, and provoke others to all the offices of necessary benevolence. Let the bowels of

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the needy by my treasury, and let it be my desire and care there to lay vp in store a good foundation for my selfe against the time to come, not trusting to be crowned for the worth of my liberality (for what can that be to a weight of glory?) but assuring my selfe that the mercy shewed by mee vnto others, is a beam of that love which shines from thee vpon my soule.

Thus O Lord shall I by thy goodnesse haue the true vse of thy blessings, together with a daily increase of much matter of thanksgiuing for the great goodnes to me, vile and vnworthy: and all for Christ and in his most glorious and holy Name. To whom with thee & thy Spirit, one true, euerlasting and onely wise God, be all praise, power, migh Majestie and dominion, now & for euer, Amen.

The Magistrates or Judges Prayer.

IT hath seemed good vnto thy Wisedome (O thou who art the

the disposer of all things both in Heauen and Earth) to call me (though vnworthy to an office & place of speciall trust, euen to be one of the heads and Iudges of thy people euen to sit in thine own seat, and to be (as it were) a God amongst men.

Magistracy and gouernment is thine owne Ordinance, and great is the obedience and respect which thou commandest to it: thou hast honoured those who are intrusted with it, with titles of no little dignity: thou hast communicated thine owne Name vnto them. Let not, O Lord, this greatnesse puffe me vp with pride, but let it fill my heart with feare: assuring my self by this, that as the place in which I stand is eminent, so the burden is weighty, and the businesse much, yea, and that the account for neglect will be exceeding fearefull.

Stir me vp therefore, I beseech thee to loke vp in all humility towards thee, and to beg earnestly

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of thee in Christs Name, to be enabled to that seruice to which thou hast appointed me. Let it be my care to make thy Word my counsellor, not suffering the booke of thy Law to depart out of my mouth, that so I may obserue and doe according to all ỹ is written therein. Let the ayme of all my endeauours, bee the glory of thy Name and the peoples good, and not mine owne either gaine or credit before men.

Clad mee with zeale as with a cloake, that I may haue courage for the truth, and administer iustice without feare, and doe right without respect of persons.

Make it euen a ioy vnto me to deliuer the poore that cryeth, & the fatherles, and him that hath none to help him: that the blessing of them which are ready to perish may come vpon me & that I may cause the heart of the Widdow to rejoyce.

Farre be it from me to peruert

Judge-

Iudgement, or to wrest the lawes for by respects. Oh let my soule abhorre all couetousnesse, keepe me from louing of gifts, or from following rewards, knowing that these do blind the eyes of the wisest, and make them to forget the decree, & to change the iudgement of the children of affliction. Suffer me not to vse my authority, either as a meanes to recompence and pleasure my friends, or as an instrument by which to be auenged vpon mine enemies, but frame mine heart to deale truely, according to the Truth of the cause, and not according to the state of the persons.

And because there is much subtilty in these euill dayes, and many meanes vsed by which to wrap vp matters, and so make bad causes to beare a shew of godlinesse; therefore giue me I heartily pray thee, a wise and an vnderstanding heart, a sharpe and a discerning spirit, that I may be able

able to find out the truth, in those things that come before me & may be diligent and willing, when I know not the cause, to seeke it out, and so may doe all things in thy feare faithfully, & with a perfect heart.

Above all things, O Lord, let my heart be set for the advancement of Religion, & for the promoting of thy glorious Gospell. Grant that I may account it my greatest honour, to give countenance to it, & to those who preach it faithfully, and professe it in sincerity. Let me be a terror to Papists & Atheists, and godlesse persons: make me to looke vnto my selfe, and to my family, that no such may come neer me, nor receiue any little grace or favor, or protection from me, but that I may further (as much as in me lyeth) that necessary worke of destroying the wicked of ỹ land, and of cutting off the workers of iniquity.

In all these things make mee

constant and bold, knowing that it is my busineſſe, and that thou wilt be with me in the cauſe, and iudgement, and wilt remember me in thy goodneſſe All theſe neceſſary Graces vouchſafe vnto me with a plentifull hand, Oh thou which art the God of grace, euen for his ſake, who is the Mediatour of grace, Chriſt Jeſus, Amen.

The peoples Prayer, for their Governours.

MOſt gracious GOD and loving Father in Chriſt Jeſus, thou haſt cõmãded in thy ſacred Word, that we ſhould make interceſſions and prayers for thoſe that are in Authority: and it is ſaid there alſo, that by ỹ Princes rule, by thẽ the Nobles and Iudges of the earth decree Iuſtice. To thee therefore doe we pray, and vpon thy great Name do we call, humbly beſeeching thee in the Name of thy Sonne (in whom onely thy eares are opened to our prayers) to

to powze out thy graces in a large measure, vpon al those whom thou hast set ouer vs, and to whō thou hast giuen the power of Government amongst vs. Giue them zeale for thy glory, that they may study ỹ advancement of thy truth, and the spædy suppressing of what soeuer is contrary to wholesome Doctrine: Giue them the eye of Providence, that may stand vpon a continuall watch, for the preuenting of all dangers & mischiefes, secretly plotted against the Church and Common wealth. Giue them wisedome to ordaine, and courage and resolution to execute good Lawes, for the protection of thy people, and the cutting off of those which will not be reformed. Take from them all pride of heart, all insolent and tyrannous affections, all emulations and secret envy one against another, all covetous and greedy desires, ỹ they may not be as roaring Lions among vs, or as hungry

Beares

Beares, but may carry the minds of fathers towards vs: so shall we leade a quiet and peaceable life, in all godlinesse and honesty. And O Lord, stirre vs vp to be thankfull to thy Majesty, for that thou hast given vs to enjoy the benefit of Government: Teach vs to consider what confusion and misery would come vpon vs, and euen ouer-whelme vs, if there were no Magistrates to protect vs. Who would be free from the wrongs and robberies, from the spoile and vexation of the children of Belial? who should bee sure of ought that he hath, or of his own life, if there were no sword of civill authority to defend vs? The people should be oppressed one of another euery one by his Neighbour, the children would presume against the Ancient, and the vile against the honourable, if there wanted Lawes and Magistrates, to keepe them which bee tumultuously disposed, within compasse.

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The enemy would soone stretch out his hand vpon al our pleasant things, there would be crying and complaining in our streets, cruelty & strife in our Cities, iniquity and mischiefe would neuer depart frō our townes, if thou shouldst take away the King & the Counsellor, the prudent Iudge, and the honorable Magistrate from vs. O make vs ashamed of our selues, who haue beene so slenderly thankfull for so great a blessing. And giue vs wee pray thee, humble & obedient hearts, true and loyall affections, willingnesse to performe all seruices, and to pay all duties which belong to those who are the very watchmen ouer our gates, and the keepers & guardians of our peace: nay, make vs ready with all cheerfulnes, euen to sacrifice our liues for their safety.

And as wee doe desire the hauing, and the continuance of godly Gouernours, so teach vs to make conscience of liuing holily and

righteously before thee, knowing that for the transgressions of the people, a land is subject to many changes and that for the subjects sinnes, thou art wont to take away such Gouernours, who iudge the poore in truth, and chase away all euill with their eyes: And to suffer folly to be set in great excellency, and such to be aduanced to the places of authority, whose preferment shall make the people to sigh, and euen to hide themselues for feare of oppression.

And therefore we desire thy fauor in this thing, to grant vs grace to liue in thy feare, assuring our selues, that if we doe wickedly, we shall perish, both we and our Gouernours: thou wilt euen kindle a fire in the gates of our chiefest Cities which shall deuoure our Palaces, & shall not bee quenched. But (O Lord) turne away from vs all such heauy Iudgements) which yet our great sins haue

long

long since deserued and still begirt vs with thy fauour, making fast the barres of our gates, setling peace in our borders, and aboue all, continuing and inlarging the passage of thy Gospell, and all for his sake, who is the very life and substance of the Gospell, euen Iesus Christ our sole Sauiour. Amen.

The Pastours suite.

HOly (O Lord) and honourable is that seruice, to which it hath beene thy gracious pleasure to depute me. The matter I am chiefly to be busied in, is thine owne Counsell, they be thy Oracles, and the seales of righteousnesse, the dispensation whereof thou hast cõmitted to mee. Thou hast made me an Ouerseer of a part of that flocke, which thou didst purchase with thine owne most precious blood. Thou hast called mee to be a messenger and an interpreter to

declare vnto men their righteoulneſſe, to watch for their ſoules: among them to diſpoſe thy ſecrets, and to pray them euen in Chriſts ſtead to be reconciled vnto thee.

What man among all the ſons of Adam is worthy of this honor, & who is ſufficient for theſe things: When as, O moſt mercifull Father, I thinke vpon the weight of that charge which thou haſt put vpon me, and conſider againe mine owne weakeneſſe and inſufficiency, who am a man of polluted lips, and euen as a childe vnable to ſpeake the ſecret of the Goſpel as becommeth me, me thinks, I may well cry out with the Prophet, Woe is me, I am euen undone, how ſhall I ſtand vpright vnder ſuch a burthen? but when I looke backe into my owne conſcience, and find there a comfortable witneſſe that I haue not truſt in my ſelfe for a Paſtor and remember alſo what is regiſtred in thy Word, how thou makeſt thy Power perfect

through

through weakenesse, and chuseth the feeble things of the World for weighty purposes; it is a kind of enlivening to my Spirits, and a refreshing of my discouraged and drooping thoughts: and I am thereby emboldned to presse neere to thy Throne of grace.

O thou who both calleſt whom thou pleaſeſt and makeſt thoſe able whom thou calleſt: Be mercifull vnto mee, euen with the ſtrength and intention of my deſires, I moſt humbly pray thee, make my heart a very treaſure of ſaving knowledge, fill it with ſoundneſſe of Judgement, & with a large meaſure of ſpirituall vnderſtanding, that I may both hold faſt the patterne of wholeſome Doctrine, and be able to improue thoſe that ſay againſt it: kindle in my affections a holy zeale, that my whole draft may bee to take heed to and to fulfill that Miniſtery which I haue receiued. Let my lips preſerue knowledge, and let them

them be as the lippes of the righteous, by which many be fed: Giue me a wꝛe of vtterance, that I may open my mouth boldly, and that my tongue may be as the fined siluer, that so I may both shew the people their sinnes and be able to minister a woꝛd in time to him y is weary.

And in my pꝛeaching (O Loꝛd) vouchsafe me both dilligence and humility: dilligence that I may still be instant, neuer fainting in my minde, either foꝛ the small successe of my labours, oꝛ foꝛ the opposition of coꝛrupted mindes, oꝛ foꝛ those stoꝛmes which Satan raiseth vp against the faithfull dispensing of thy Truth: And humility also, that I may not seeke mine owne gloꝛy and applause with men, but the bꝛinging in of theaues into thy Barne, & the gathering of thy Saints into thy fold.

Foꝛ this cause teach me to take heed of the affectation of woꝛdes, and of seeking to abound with the

entiering

entiting speeches of mans wisedome: chusing rather by the plaine evidence of the Spirit to approue my self to mens consciences in thy sight, than by a vaine blast of words, to gaine an opinion of eloquence and learning before men,

And for the better furtherance of this great worke, make me carefull to know the state of my flock, and to harken after their courses, to obserue their carriages, to note their opinions, & to finde out their speciall sinnes, that so my speeches may be as words in season, euen like apples of gold with pictures of siluer.

Make me wise in iudging, skilfull in separating the precious frō the vile, bold, but yet pittifull and compassionate in reproouing, resolute in those things which are meet to be vrged, and far from yeelding in the smallest things which may strengthen them in euill, and be a stop in their speedy reformation.

Let it bee euen my whole

busines

businesse to seeke that which is lost, & to study how to bring those out of the snares of the Diuell which are taken by him at his will,

Make my face strong, and my fore head, as the Adamant against their faces which shall either scorne or withstand thy truth. Let me make ready my back for thy smiters, and my cheeks for thy nippers, and not hide my face from shame and spetting. make no account, no, not of life it selfe, so that I may fulfill my course with ioy and the Ministration which I haue receiued of thee, to testifie the Gospell of thy Grace.

Frame me to diligence & painefulnesse in my priuate imployments, in reading, in study, in meditation and prayer, that I may be a workman, not needing to be ashamed and that men may see how I goe on & profit in my calling.

Let my life bee a patterne of holi-

holinesse to my flocke, let there be no fighting betwixt my behauiour and my doctrine: but grant that my very course and carriage, and ordinary speeches may sauour of grace, that so I may giue no offence, either to those that depend vpon me, or to them that desire to haue some occasion and matter of reproach. Make mee also circumspect in my Family, in my Wife, Children, Seruants, ouerseeing the wayes of my houshold, knowing how many eyes are cast vpon me and mine, and how soone (by Satans teaching) men will make the worst of euery little trespasse. And because (O Lord) the businesses of this World are a great withdrawing, and the pretence of caring for Posterity, doth kill the zeale of many, and leade them into many sinfull and noysome lusts: therefore (I beseech thee) suppresse within me all earthly mindednesse, keep me from entangling my selfe with the affaires of

of this life, restraine me from seeking vnto my selfe great things, let it be enough for mee, that I am euen a Paile in thy Holy place, & a groom among the seruiters of thy Church.

As for those which belong vnto me, Let mee neither be without care (for that were worse than infidelity) nor yet so taken vp with care, that I should forget my chiefest businesse: But let me assure my selfe that thou wilt bee my GOD, and the God of my Seed, and wilt not leaue them destitute of earthly blessings, for whō thou hast prouided an eternall inheritance. With this hope, make me to goe on with cheerefulnesse, doing that whereto thou hast called me; and leauing thee to prouide & care for the residue.

Thou LORD, knowest the desires of my soule, thou best vnderstandest what things are fittest for me in respect of that great calling to which thou hast ordained

ed me, and what I most stand in need of: Supply me I beseech thee out of thy fulnesse, and crowne my labours in the Ministery, with the conversion of such soules as are ordained vnto life, and that for thy Sons sake, who is the chiefe Shepheard, to whom let my soule & spirit give honour, glory and praise, now and for euer. Amen.

Reader, let me signifie to thee by the way, that I did not pen this prayer out of an opinion that any of my brethren needed direction, or wanted skil to doe their owne message to the Lord; but for an exercise of meditation for my selfe: notwithstanding my fellow labourers may make this use, to be remembred hereafter of the weight of their calling, and of the many graces appertaining thereunto: The Lord make us all both faithfull and profitable.

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The Prayer of the Flock for their faithfull Shepheard.

O How gracious hast thou bẽn vnto vs (most bountifull God) in giuing vs a Pastor after thine owne heart, able and willing to fede vs with knowledge & with vnderstanding, and to reueale vnto vs faithfully thy whole Counsell: One who hath skill to resolue vs in our doubts, to comfort vs in our perplexities, to recall our wandrings, to instruct our ignorances, and to goe before vs as a Guide in the way that leadeth vnto peace. Surely, thou hast not so dealt with every place, neither is there any desert in vs, for which thou shouldest afford vs such a favor. If thou hadst still left vs in our naturall darknes, & hadst suffered vs to be perpetually plunged into that region of the shaddow of death, in which we sate our selues, it had been but justice in thee: It was euen fit for thee to haue finally forsaken vs.

O Lord, make vs thankfull and quicken vs that wee may euen fill our mouthes with the praises of thy Name, who hast caused ỹ light of thy Gospell thus to rise among vs, and to shine vnto vs for our comfort. O make us carefull to walke while wee haue light, that we may be the children of light, and to beware how wee receiue thy grace in vaine, or neglect so great salvation.

Let vs euer remember that to whom much is giuen, of them there will be much required, and that our sinne will bee greater, and our condemnation the more heauy, if wee make not the right vse of this thy mercy.

And concerning that man whom thou hast made a watchman ouer our soules, we beseech thee to inlarge his heart, to increase his gifts and to endue him yet with a fuller measure of thy Graces. Giue him the spirit and zeale of Paul, that hee may in all boldnesse of

speech, deale vnto vs thy Gospel and publish euen the secret thereof for the edifying of our soules. Make him mighty in the Scripture like Apollo, that by the power thereof he may both convict our consciences, and stoppe the mouths of all gain-sayers.

Vouchsafe him the Word of Wisedome & knowledge, that hee may rightly, Iudge of our estate, and vnderstand what things are most expedient and fitting for vs, and so may speake to our consciences, finding vs out in our speciall sins and guiding vs in those holy courses, from which we haue chiefly gone astray. Let his words be like goads, pricking our hearts that we may not be hardned through the deceitfulnesse of sin: let them be as fastned nailes not soone forgotten but fixed in our inward parts that they may bee euer ready at hand, as counsellors to direct vs in the way which wee must chuse. Make him stable and constant in the

the best courses that he may not bee as a Reed shaken with the wind, but as a firme foundation; that by his perseverance in good our hearts may the better be established. And we beseech thee, O Christ who holdest the starres (the Angels of thy Churches) in thy right hand, that thou wouldest bee pleased to protect him from unreasonable & evill men, and from the wrongs and injuries of all the wicked enemies of thy blessed Truth.

Doubtles Elymas will not cease to peruert the straight wayes of the Lord, and Alexander will withstand his preaching sore, and men of corrupt mindes will resist the truth with all their power: Therefore make thou the weapons of his warfare mighty through thee to cast downe holds, and blesse the labours of his Ministery, to the calling & converting of those which are ordained vnto life.

Bend our hearts to yeeld obedi-

ence to thy Word spoken by his mouth, that we may receiue it, not as the word of man, but as it is indeed thy Word: and make it also effectuall in vs, that wee may not be onely professors & hearers of thy will, but doers, and practisers and continual performers, of the same. And teach vs to reuerence him (wee beseech thee) and to haue him in singular loue for his workes sake, ministring vnto him chearefully with our goods: knowing that it is a small thing for him to receiuee our carnall things who soweth amongst vs spirituall Commodities.

In all our prayers, make vs mindfull of him without ceasing, that his studies may be directed, his endeauors guided and his labours in thy worke blessed, to the glory of thy name and to the saluation both of him, and of vs which heare him: all which we craue of thee with all earnestnesse and humility for thy deare Sonnes sake,

who

who hath ordained Pastors, and Teachers for the collection of his Saints, and who is the Supreme and Soveraigne Bishop of all our soules, to whom be praise without ceasing, now and for euermore. Amen.

The Students Prayer.

O Thou the Father of Lights, from whom commeth downe euery good and perfect giuing: it is by thy holy prouidence, that I am here placed in the Schooles of the Prophets, to be trained vp in the knowledge of good letters, and it is thy goodnesse only which must giue a blessing to my labours; otherwise all my studies and vndertakings will be in vaine.

To thee therefore doe I make my Prayer, to thee (O Lord) doe I lift vp my soule. Thou giuest sharpenesse of Wit, knowledge and discretion are thy bestowings, thou art the enlightner of ỹ minde, thou makest to apprehend

hend those things which the shallownesse of nature of it selfe is vnable to conceiue. I beseech thee therefore, euen for his sake who is thy Wisedome, whom thou diddest possesse in the beginning of thy way, hee being before thy Workes of old, that thou wouldest vouchsafe to furnish mee with such a competency of gifts, as thou in the depth of thy Wisdome knowest to be conuenient for me. Order my desires, direct my choyce, season and sanctifie my heart that I may covet the best gifts, & that my studies may not be led and carried by a vaine affection of knowledge, and curious inquiry into hidden Sciences, for ostentation sake, that so I may purchase admiration and credit, for acutenesse and learning before men, but that I may aime at the publike good, how I may bring glory to thy Name, & the comfort to my soule by the promoting of the common benefit of humane society.

And

And because Authors are infinite & much reading is a wearinesse to the flesh; and will soone cause distraction, and breede rather variety of endlesse and vn profitable questions, than any soundnesse of knowledge: For this cause I beseech thee so to direct me that I may wisely discerne whom to follow, and whom to avoid, and may constantly apply my selfe to that course by which I may attaine to my desired end. Preserue thou me also from the poyson of vnsound opinions and from the sowre leauen of all erroneous fancies: and for that end, teach me not to leane to mine owne wisedome, or to trust to any sufficiencie of mine owne, for the discerning of things that differ: But grant that I may giue vp my selfe to be guided by thy spirit which is the alone teacher of that way which we must chuse. And seeing (O LORD) thy holy Word, which thou thy selfe hast inspired, is the trea-

treasury of all true knowledge, where onely that wisedome is to be found whose fruit is better than gold and the reuenues whereof do far exceed ỳ finest siluer: therefore make me a diligent and a busie searcher of the sacred Booke that it may be a familiar vnto me, and dwel plenteously in my inward parts and that so I may feele the sweetnesse of it in my soule.

The times also, O most gracious Father being so full of perill and so abounding with many dangerous allurements vnto evill, partly by wicked company, and partly by vaine delights I am an earnest petitioner to thy goodnesse, to make me wary & circumspect for the preventing of these creeping & bewitching mischeises.

Giue me wisedome to make choice of the society of those by whose sobriety, and gravity and good example, I may bee bettered, and to haue an eye to those who are upright in their way, striving to

to tread in their steps, and to be a follower of their courses.

Cause me to be allwayes even afraid of my selfe in the vse of delights, knowing how hard a thing it is not to exceed and how soone mans affections shal be ensnared. Let my care therefore be to find means rather for redeeming, than for passing away my precious time my thoughts being still busied vpon the long Journey which I haue to goe before I can come vnto due perfection.

In other things also O good God guide mee by thy holy hand, that I may keepe my selfe within the lists of Christianity, being modest in apparell, moderate in dyet, chaste and temperate in speech, sober in fashion and in my ordinary deportment respective to my Superiours, amtable to my equals, without pride and insolency, towards those that are below me, courteous and affable and yet

without vanity and popularity, towards all. Among all, let me be ſteady in my courſes both of ſcholaſticall exercíſe for the poliſhing of the mind and of divine ſpirituall imployments for the adorning and garniſhing of the ſoule: that as I grow in yeeres and ſtanding ſo I may alſo thrive in knowledge and in Grace, and that in Jeſus Chriſt, in whom onely I expect the granting my requeſts, who breathes upon me his Spirit, making my ſoul forward and willing to depend upon thee, and returne unto thee all due praiſe and glory, world without end. So be it.

The perſon intending Marriage, may bee thus directed.

MArriage, O Lord, is thine owne holy and ſacred Ordinance: even before our Grandfather Adam had ſinned againſt thee, and thereby depriued himſelf, and all his poſterity of that happineſſe

nesse, in which thou hadst at first created him. Thou sawest in thy Wisedome, that it was not fit for mankinde to be alone. Upon this it was thy pleasure to appoint this blessed knot, yea, and thy selfe also to be as a principall Agent in the first enjoyning it. To this estate thou hast annexed great prerogatiues, as a meanes of much good and comfort to man.

Being therefore by thee, in the good Providence, called to the linking of my selfe into this Wedlock-band, I embolden my soul by these promises which thou hast made of hearing those suitors which come vnto thee in Christs Name, to cast downe my selfe here before thee, and to intreat thy gracious direction in this weighty enterprize.

Sanctifie my heart, I beseech thee, and bring mine affections into an holy temper, that I may neither like a brute beast bee led by mine owne vnbridled Lusts:

neither

neither yet may, like one that mindeth only earthly things, dote onely or chiefely vpon worldly wealth: but that my maine desire and drift may bee to finde out such a yoke-fellow, by whose sweet society I may be furthered vnto godlines, & helped onward in my voyage toward heauen. For this end, make me, O Lord, diligent and circumspect before hand carefull to vse the advice and counsell of my Christian friends, fearefull of my selfe, lest affection should prevaile in me before Iudgement: feruent in prayer vnto thee, by whom all things are disposed, and to whom the hearts of all men are directly knowne. Restraine in me all violence of passion, all rashnesse of affection, that I may not suddenly bee ensnared with outward beauty or bewitched with the glorious shewes of parentage or portion: but that still my desire may be after those spirituall orna-

ornaments, with out which the greatest among the Sonnes of men are but vile and base in thy sight.

Make me to be euen precise in the obseruing of all conuenient circumstances: such as are the consent of those which haue any interest in me by the Word, a reuerent betrothing, and such like; still caring to follow those things which are of a good report. And when I shal by thy Prouidence be brought to the sight and knowledge of that party which thou hast appointed mee, Oh then knit our soules together in a neuer to bee broken League of holy Loue; that wee may in a gracious manner bee a joy and delight either to other, and may euen study betwixt that and our marriage day, so to informe our selues with each others disposition, and with those duties which are appertaining to the marriage life, that our vni-

on being begun in thy feare may be continually blessed, with thy favour, and to all may be to the Glory of thy glorious Name, to our mutuall comfort and building up in grace, and to ꝑ good example of those which shall behold our course through Jesus Christ, Amen.

The married persons, their joynt request unto GOD.

THou (O most blessed God didst first ordaine the married estate: and it is thy Providence, by which wee that were two are now made one flesh, having mutually resigned our selves either to other, by our entrance into this holy league. It is the desire of our soules to live together to thy glory, and to the comfort and contentment each of other. Thus we cannot doe without thee: (for of our selves besides sinne we can doe

doe nothing) vnto thee therefore do we commend our most earnest & humble suit, that it may please thee so to besprinkle our soules with the dew of thy grace, that from thence may spring a plentifull increase of sobriety, of righteousnesse, and of holinesse in our liues.

Allay in vs all sensuall and brutish loue, purifying and sanctifying our affections one toward another, that we may in nothing dishonour this honourable estate, nor pollute the bed of Marriage, which thou thy selfe in thy Word hast called vndefiled, but may vse this thine ordinance in such holy sort, that carnall lust bee slaked and subdued, not increased or inflamed thereby.

Endue vs with a godly care to acquaint our selues with thy blessed Word, that by it we may know and vnderstand what duty is required at our hands: what authority tempered with loue and com-

passion, and freed from all bitternesse, is committed to the husband: what obedience and submission with reuerence is commended in the wife: what faithfulnesse in matrimoniall duties either to other is enjoyned: what prouidence and care is expected of the man and what assistance and helpe of the woman.

And when we know and haue learned these things, grant that it may be our study to practise them, that so the Husband may be as a faithfull guide to his wife, and the wife a crown and credit to her Husband.

Make vs wise to obserue the natures and dispositions one of another, that in all lawfull things, the one may seeke to please and content the other: the one may know how to beare with, and to forbeare the other, not winking at any euill in one another, but discreetly chusing the fittest opportunity for mutuall admonishing, without all

all shewes of Tyranny in the one, or of presumption in the other.

Open our hearts that wee may faithfully and cheerefully communicate one to the other that sweetnesse which we finde in Heauenly things, that so we may goe hand in hand towards Heaven, and that our chiefe loue and delight either in other may bee grounded vpon the hope wee haue that wee are heires together of the grace of life.

In our Family linke vs together in one common care, to ouersee the wayes of our houshold, to seeke the promoting and aduancing of thy Kingdome, the good instruction & education of our Children and Seruants.

Finally, O Lord, so vnite and combine vs together in fidelity of affection, that we may euen deuote our selues to the procuring of the present and eternal good one of another: that so liuing here comfortably, we may raigne with thee perpetually, in that thy Kingdome,

dome, which the blood of thy Son hath prepared for those that loue and feare thy Name; vnto which Kingdome, O Lord, receiue vs euen for thy Sonnes sake and for thy mercies sake. Amen.

A direction for him whom God hath made a Father, or Gouernour of a Family.

I Bow the knees of my heart here before thee Throne of glory (O Almighty and euerlasting God) not presuming vpon my selfe, but grounding my hope being heard vpon those rich and gracious promises which thou hast made vnto vs in thy best beloued Son.

In him I beseech thee to afford me thy grace, & to supply me with such spirituall helps, as are needfull for this degree and place to which thou hast appointed me.

Thou hast made mee the guide and foundation of a Family, thou hast furnished me with Children, and

and giuen me Seruants to be ordered and commanded by mee: Wherein thou hast not onely called me to bee a prouider for their bodyes, that by them, and by their paines and outward thriuing, I might receiue to my selfe an outward benefit, but to bee euen a watchman for their soules, that as much as in me is, I may win thē vnto thee.

O Lord as thou hast called mee to this Seruice, so giue me Conscience and ability to discharge it.

Teach me to looke vpon Abraham the Father of the faithfull, and to learne of him to command my sonnes, and my houshold to kēpe thy Way & to resolue with Joshua, that whatsoeuer others do yet I and my House will serue the Lord.

To this end make mee carefull in the vse of all good meanes, in bringing my company with mee on thy Sabbaths, to the publike Ministery, in the steady and constant

stant vsing of priuate exercises, as praying, reading and such like: ouer seeing their wayes, in admonishing the vnruly in incouraging the forward, in quitting my house of those which hate to be reformed, and in shewing my selfe a patterne and example of holinesse vnto them.

Touching my Children in particular, remember mee, I pray thee, to make conscience of bringing them vp in thy feare, in the knowledge and vnderstanding of thy Word, in all sobriety & comlinesse of behaviour, and in some profitable course by which they may after live to the seruice either of the Church or common-wealth.

Let me be wise to suppresse euill, in them while it is yet young, chastning them betimes: but yet with taking heed to keep a middle course betwixt two extremities of too much indulgence which might embolden men to sin and of too much severity, which might

might provoke them to wrath, and driue them to some desperate inconvenience.

And O Lord, bleſſe those vnto me which thou haſt giuen me, ſeason them with grace and plant in them a loue and taſte of the beſt things, keepe them from the dangerous corruptions of theſe leprous times grant that vertue may grow in thē with their yeares. that as the world is increased by their number, ſo by them there may bee an addition to the Church.

Concerning my ſeruants alſo, let it be my deſire, to ſort my ſelfe with ſuch as feare thy Name, knowing that mine affaires ſhall ſucceed the better for their ſakes, & for the ordering of them, teach mee Wiſedome to keepe them from idleneſſe by a dilligent, but yet not too grieuous and cruell imploying them: Giue me a reſpect of equity, in rewarding them according

cording to their paines, neuer abridging the labourer of his deserued hire: giue me mercy also, that in their sicknesses and infirmities, I may regard them as my sons, & be as willing to supply them with necessaries as if my self sustained their incumbrances.

These duties, O Lord, as thy Word hath reuealed them to my soule, so doe thou vouchsafe to engraue them in my heart, and to make me a conscionable performer of them in my course, that so I may haue (like the beleeuers of old) a Church in mine own house. So, O Lord, shall I beare credit to my profession, and my account also at the great day of reckoning shal be comfortable: to which day (O good Father (I beseech thee to prepare mee, that after my few dayes spent in this earthly Household, I may liue for euer with thee in thy heavenly Family, through Jesus Christ my blessed Lord and Saviour. Amen.

The

The Sons or Daughters Petition in respect of Parents.

GReat is the honour, (O Lord) which by thy pure and undefiled Word is due from children to their parents, great blessing hast thou promised to those which make conscience to perform it: & fearefully heauy are the curses threatned against those that doe neglect it. O therefore beget in mee, I beseech thee, an holy care both to know and to practice that gracious duty which is required of me in this behalfe. Draw me into the serious consideration of those many bonds of obedience and thankfulnesse, by which I am tyed vnto my parents, of the loving affection which they haue euer carried towards me of the care and paines which they haue taken in ỹ bringing of me vp vntil now what were the sorrowes of my Mother in her first conceiuing me, what anguish and

and paines she sustained in bringing me forth, what labours and watchings shee since indured in cherishing and attending my Infants estate.

Wretched were I, if these things should euer be by mee committed to forgetfulnesse, or if I would but slightly remember these many kindnesses.

Make me willing, O Lord to returne faithfulnesse and duty for so much loue: Giue me a tractable and a yeelding heart, that I may cheerefully and with delight, submit my self vnto them, to performe their appointments, in all things which may be done without the manifest breach of thy reuealed Will.

And O good Father so direct them with thy holy Spirit, ꝑ they may neuer impose ought vpon me, but that which shall bee right in thine eyes. and for thy glory, in the good & comfort of me thy seruant: that they may not tyrannously abuse

that

that authority which thou hast gi-
uen them in respect of mee: Or
if they shall be too rigorous, or too
seuere vnto me, yet keepe mee (I
humbly intreat thee) from repin-
ing: vouchsafe me patience and
meeknes of spirit, that I may ne-
uer thinke or speake, or doe ought
that may so much as sauor of con-
tempt or rebellion against them.
And when they shall (as O Lord,
aboue all things, open their hearts
and their mouthes that way) giue
wholesome and godly admonition
to mee, how to feare thee, and by
what meanes to keepe my selfe
vnspotted of the world: then af-
ford me, O most mercifull God,
an attentiue and an obedient eare,
that I may lay vp all such gracio-
us instructions in my heart, and
may reioyce and make glad their
soules, by my religious conformi-
ty to their precepts.

Withall, O Lord, cause me
in gesture and ordinary behaviour
to vse all reuerence to their per-

ions, and to take heed of blazing their infirmities, or of despising their age: and if it should please thee to lay want and pouerty vpon them: let it be my care to be a help and comfort to them, and to make prouision by all good meanes to sustaine them, knowing that I am neuer able, by all I can doe, to make them a full and compleat requitall. Furthermore also I pray thee, to quicken mee to the duty of Prayer on their behalf, Lengthen their dayes to thy glory, let thy graces grow and increase in them with their yeares, perfect in them what good soeuer thou hast begun, and make me carefull euer to giue them that contentment in thee, that I may neuer iustly make heauy their hearts, or bring their gray heads with sorrow to the graue. O thou, by whose good Spirit it is I haue thus prayed, vouchsafe my suites a gracious entrance into thy most holy and glorious presence, and

heare

heare them in him who in the dayes of his flesh was a most exact patterne, as of all holy duties, so of childe like obedience vnto Parents, euen Iesus Christ thy eternall Son, the alone hope of the salvation of my soule, Amen

The Servants supplication in respect of his place.

THy Prouidence, O Lord, and thy wisdome, do wonderfully appeare by thy disposing all things in an exact & certain order. Some thou hast ordained to rule, and some to obey: some thou hast entrusted with the government of Kingdomes, some with the ordering of priuate Families: It is thy pleasure to lift vp some to be Commanders and Rulers of others, and to keepe some in a lower rank, to be seruants vnto others. All are appointed by thee in some set course of life to serue thee and thou expectest duty, and prouid-

eſt for thy glory out of the moſt inferiour as well as from thoſe of higheſt degree. And me, O gracious God, amongſt others, haſt thou reached vnto, by that thy governing ſpirit, whereby moſt ſweetly thou directeſt all things, and here thou haſt called mee to the condition of a ſeruant in this Family. Let me not murmure, I pray thee, that I am not advanced (as others) to an higher eſtate, but remember me of my ſmall deſert, who cannot challenge at thy hands ſo much as a place to breath in vpon Earth. O let me thinke mee happy, who have liberty, though in a low eſtate, to learne to know thee, and to be brought out of the baſe bondage of my nature vnto Satan to be thy free man, and partaker of the glorious liberty of the children.

And concerning the duty belonging to my place, teach me to account my Maſter worthy of all honor, and to behaue my ſelfe with all

all respect vnto his person, knowing that euen hee in regard of his Government, beareth the Image of thy Soueraignty: and that the contempt against him, doth reach so high, to become a contempt against thy Majesty.

Enable me to the shewing of all faithfulnes and dilligence, make me carefull to please in all things, to beware of murmuring, and answering again when I am reproued: to flye falshood and picking: as a seruant, to abhorre all eye seruice and men pleasing.

Let it be ever in my heart, that whersoeuer I am, I am still in thy sight: that so the consideration of thy beholding me may be a spur vnto fidelity, and a restraint from all sloth and vntrusty carriage in my businesse.

Make the credit of Religion precious to mee, that so by my Truth and Vprightnesse in my course, I may adorne the Gospell, and may neuer give just

cause

cause to make thy holy and glorious Name which I profesſe to be evill ſpoken off. And, O Lord, in as much as thou haſt the hearts of all men in thine owne hands, turn the heart of my Maſter toward me, that hee may deale lovingly and mercifully with me; and not with my body onely, but eſpecially with my Soule, teaching mee in thoſe things wherein I am ignorant, admoniſhing me there where I goe aſtray. to me alſo giue a milde Spirit, and a pliable diſpoſition, that I may liſten gladly to the words of inſtruction, and may reioyce to liue where the meanes is vſed to convert & winne my ſoule to thy Kingdome.

And though it ſhould ſo fall out for my tryall, that my Maſter ſhould be more froward, and hard to pleaſe, more ſtrait towards me, and more without reſpect of mes than is fit: yet, O Lord, let not this make mee to remit ought of my duty, but grant me to remember

ber that what soeuer I shall doe in singlenesse of heart as vnto thee, the same shall I receiue of thee, yea, what an infinite recompence euen a reward of Inheritance in thy Kingdome. O heare me thy poore vnworthy seruant, not for my owne sake (for my best desert is the depth of Hell) but for his sake, who to free me from the slavery of the Deuill, to ke on him the forme of a seruant, euen Iesus Christ, who is now highly exalted, to raigne with thee and thine eternal Spirit, one onely GOD throughout all generations for euer. Amen.

The Prayer of the Aged.

THou (O Lord) art the Ancient of dayes, and from everlasting to everlasting, thou art God: thou wast yesterday, and to day, thy yeares faile not, but thou art the same for euer: Thou counterst Heauen with thy spanne, & comprehendest the dust of the earth in

a measure: thou disposest the times, and thou determinest each mans dayes, the number of his months is with thee, thou appointest his bounds, to which he shall come and beyond which he cannot passe. It hath pleased thee to draw out the thred of my life further than thou hast many others, and hast granted me to fill vp the tally of many yeeres: Thou mightest haue turned me to my dust long agoe, yea, thou mightest haue stopped my breath, as soone as I first received it, and haue presently condemned mee to euerlasting chaines, there to be kept vnto the last day. O make me thankfull for thy goodnesse, who hast vouchsafed to multiply my dayes vpon this Earth: and that not simply, O Lord, because I haue liued so long (for what can long life availe, if I lose my soule? But because I haue had a long time of repentance and haue so plentifully enjoyed the good means of knowing

wing thee in Christ.

Forgiue vnto me (notwithstanding) my great neglect, and passe by the infinite vanities and offences of my youth, I confesse, O Lord, that I haue not so carefully taken the opportunities which thou hast giuen me, nor attained to the measure of knowledge and of Repentance, which I might haue done the time of my life considered: neither hath my growth in Grace beene answerable to the many helpes which thy great mercy hath afforded me: so that when I looke backe into the dayes that are past, and consider how much time hath beene consumed in carnall contentments appertaining to the body, and how small a portion hath beene spent in spirituall things belonging to the Soule, and doe reade in the record of my conscience the many slips, yea, grosse faults which I am guilty off, I am euen ashamed and confounded in my selfe: neither can I

lay ought for my selfe, but euen with many sighes and sobs of soule cry out vnto thee. Oh remember not the sinnes of my youth, nor my rebellions, but according to thy kindnesse remember thou mee, even for thy goodnesse sake, O Lord. And I beseech thee make mee yet more humble, and more vile in mine own sight, for these my long since committed euills: that so my repentance may be more vnfaigned, and my longing for thy Mercy in Iesus Christ, the more strong and vehement.

And now (O Lord) withall I beseech thee, together with the increase of yeeres, giue me an increase of Faith, & an increase of stedfast assurance of thy loue. Let not thy graces in me wither with mine age, or my zeale for thy glory, I wote with that decay of bodily heat which accompanieth this my declining time: But make mee as those trees which be planted in thy house, and flourish in thy Courts,

which

which in their age doe bring forth fruit, & are then fat, and flourishing: That now chiefly I may be fruitfull in all good workes, knowing that vnlesse my age be found in the way of righteousnes, it cannot be vnto me a crowne of glory. Let me be a patterne of grace and godlinesse vnto those ỹ are young: cause me by soundnes in the faith, and by a sober, honest and discreet behaviour: to be a teacher to them of good things.

And estrang my mind more & more from worldly things, suffer mee not to delude my selfe with a vaine hope of liuing yet a little & a little while: but let me like Paul dye euery day, & be a continuall prouider for my last departure: which time, when it shall come, as I know it cannot be farre hence: O I beseech thee doe not then forsake me but so establish mee with thy free Spirit, and fill my heart with the ioyfull feeling of thy Mercy in the pardon of my sins, that I may

sleepe in peace, and may comfortablely yeeld backe my Soule into thy hands which gave it me: and that for Jesus Christ, who is my life, and with whom I desire and hope, and pray to appeare in glory, at the day of his great appearance and then for this vile body, to receive a more glorious, body like to his owne, clothed with immortality and euerlastingly freed from corruption, Amen.

The prayer of Youth.

GReat is thy mercy, O Lord in that thou hast vouchsafed to all humbled sinners, liberty of accesse into thy glorious presence and promise also of succes in those things which we shall craue of thee in the name of Christ.

Teach me, I beseech thee to take comfort in this freedome, and to be an often and an ordinary suitor vnto thy Majesty. & that so much the rather O Lord, because of the danger of these wicked & infecting times, and of the aptnesse which

is

is in me, now in my tender yeeres especially to fall euen into the greatest sin. Vere therefore doe I prostrate my selfe before thy throne of glory, humbly beseeching thee to season my heart with thy heavenly grace, and to settle in me a desire to feare thee, & to walke in holines before thee aboue al things.

Suppresse the rebellion and pride of my nature, bring my vnruly affections into order, subdue those lusts which the heat of youth enkindleth in me. Frame me to respective entertainment of their godly aduice, who are able to instruct me. Make me to be euen fearfull of my selfe, and jealous ouer those wayes which my own heart most affects, and very wary and circumspect with whom I doe converse. Teach mee to remember thee my Creator, now in my youth, and to resolve to consecrate these my fresh and greene yeeres to thy glory, to learne betime to stand in awe of thy judge-

ments and to make conſcience of euery little ſin, knowing the deceitfulnes thereof, how it will inſnare by degrees and how hard it will be hereafter to reforme thoſe euills which are grown ſtrong and mighty by continuance. And to the end, I may both direct and redreſſe my ways the better: oh let me take heed vnto them by thy word, let ỹ be my counſellor to inſtruct me, thy Spirit alſo ſecretly informing me in ỹ way that I ſhall chuſe. Plant in me obedience to my gouernors, and a care of ſhewing all due reuerence to thoſe which in age or in authority are before me. Rot out of me all ſelf-loue, all good opinion of my ſelfe, all pride and hautines of ſpirit, all ſtoutneſſe & ſtubbornnes of diſpoſition, all affectation of the follies and vanities of ỹ times and wantonnes of thought, all vncleanneſſe either of ſpeech or behaviour: All which be the common ſicknesſes of our younger dayes, from none of which I am able to

ſay,

say, My heart is clean, and so crucifie my flesh with the lusts thereof, that I may feele with growth in peers a growing on in grace & a daily decaying of my inbred wickednesse, together with a proceeding on into full holinesse in thy feare.

Be mercifull, O Lord, to me in this, and in all other things which thy wisedome knoweth to be convenient, for thy blessed Sonnes sake, Jesus Christ, upon whose onely intercession I depend: So be it.

A Prayer for the whole State.

Extraordinary, O Lord, haue thy favours beene vnto this Kingdome, When we recount our long continued peace, our victory, our plenty, our comfort, our religious and prudent Gobernours: especially the glorious light of thy Gospel, which hath shined amongst vs, our freedome from the miserable bondage of Romish and Antichristian tyranny: we must needs

lay, that thou hast not dealt so with euery Nation. Indeed the cry of our sinnes is great, the very Heauens may blush to looke vpon vs, and the Earth is weake to beare our grosse, our shameless, our presumptuous euills: Thou thy selfe O patient GOD art pressed vnder vs as a Cart is prest that is full of sheaues.

Long hast thou waited for our repentance, and often hast thou vrged vs by the Ministers of thy Word, to breake off our sinnes, and euen beseought vs by them to be reconciled vnto thee. But we haue hated to be reformed, and haue cast thy Word behinde vs; thou hast stretched out thy hand, and we would not regard: We haue despised and mocked thy Messengers, our hearts within vs haue beene fully set to doe euill.

Mercy hath beene offered; we haue not esteemed it: judgement hath been threatned, we haue not feared it: the very tryall of our coun-

countenances testifieth against vs we declare our sins as Sodom, we hide them not: all manner of foul enormities do march openly and confidently and without feare in our street. How justly mightest thou powre out even the vials of thy Wrath vpon vs, making vs to be a detestation, and a curse, and an astonishment, and a reproach to other Nations; forcing vs to wring out and to drinke the very dregges of that mixt Wine of thy fierce and terrible indignatiõ.

If thou shouldest bring an vtter dissolution and desolation vpon our State, making our enemy to ride ouer our heads, to climbe aboue vs vpon high, and vs to come downe beneath below: If thou shouldest take away from us the Iudge and the Prophet, the honourable and the Counsellour, and appoint Children to bee our Princes: If thou shouldest make heapes of our Cities, and leave our Townes without Inhabi-

tants,

tants: If thou shouldest at once quench the light of thy blessed Word, and giue vs ouer to the seruice of dumbe Idols, & our soules to be swallowed vp in the darknes of Popish ignorance and superstition: If thou shouldest make vs by thy iudements a prouerbe and a spectacle to the whole world: It were no other than wee haue deserued: nay, it is thy great Mercy, that these things & more heauy than these, haue not already ouertaken vs. But O Lord, be mercifull to us sinners for thy Names sake, O thou which art the God of Grace, looke graciously vpon vs in the Mediator of grace Christ Iesus. Wee haue nothing to plead but his Mercy, nothing can wash away the foulenesse of our sins, but his most precious blod. Make (we pray thee) our hearts to mourne within vs, both for our owne personall sinnes, and for all the abominations which are done in the middest of the Land; Oh that

that wee might turne vnto thee with all our hearts, with fasting, with weeping, and with sorrowing: O that wee could see the things that belong vnto our peace, and might euery man turne from his euill way, and from the wickednesse that is in his hand, and make his way and his works good.

Let it be thy good pleasure wee humbly beseech thee, to continue and to inlarge thy wonted fauours towards vs: Stablish this our peaceable Gouernment by a perpetuall and vnchangeable decree: Compasse in this Iland with thy fauour as with a shield: Let neuer thine and our Aduersaries roare in the middest of thy Congregation, or set vp their banners as signes of victory, and conquest ouer vs. Aboue all, O Lord, vouchsafe the comfort of thy Gospel, and the liberty of thy blessed Truth: Grant that that may still be faithfully and soundly preached in our Churches. O remoue not our

Candle-

Candlesticke, though our falling from our first loue and the vniuersal slacking, of our zeale hath deserued it, Lengthen out the vse of it, we intreat thee euen so long as the Sunne and Moone endureth, that by it those that are yet vnborne and shal come out of our loynes, may be guided and directed in the way of peace. And to this end, we are most humble and instant sutors to thy Majesty, euen to thee by whom Kings raigne, and whose dominion and Soueraignty reacheth ouer all, that thou wouldest multiply thy blessings vpon the King, euen thine anoynted, King Charles, whose head thou hast lifted vp aboue others, & into whose hands thou hast committed the Reines of these vnited Kingdomes. O Lord when we remember the dayes by-past, euen the dayes of our feare, how that after the death of our late renowned Quéene, we loked for nothing but confusion, supposing ý the times

of

of our peace must needs haue dyed with her, and haue euen beene buryed in her grave: and consider withall how thou then, without any so much as drawing of a sword, or colour of commotion, placedst in her Throne a King of the same royall blood, and of the same loue and affection to thy holy Truth, vnder whose shaddow we enjoy all the accustomed comforts of our ancient Peace; wee are like to them that dreame wee are euen stricken with astonishment, so farre haue all things gone beyond our hopes, and exceed our expectation. O pardon our great vngratefulnesse, that passe ouer thy mercies so superficially, and doe so seldome and so slightly meditate vpon thy kindnesse. Let not our vnthankfulnes turn away thy intended blessings from vs: Stablish his Throne (we beseech thee) let his soule bee bound in the bundle of Life with thee, and cast out the soule of his enemies

nemies as out of the middle of a sling. As thou hast preuented him with liberall blessings, and set a crowne of pure gold vpon his head: so let his glory be great in thy saluation and make him glad with the ioy of thy countenance. Goe on to giue him thy iudgements, that the righteous may flourish in his dayes and that he may iudge the poore of the people, and saue the children of the needy, and subdue the oppressor. Let him not want a man of his owne line to sit vpon his seate: but continue the kingdome in his posterity, untill the time in which all earthly kingdoms must be determined. And as thou hast made his Queen like a fruitfull vine on the sides of his house, & a ioyful mother of many royall plants: so we pray thee lay vpon her much dignity and honour and blesse them both out of Zion: so that they may see the wealth of Jerusalem all their dais.

Let their children be as chosen shafts

shafts in thy quiver: make them as the plants growing vp in their youth: and as the corner stones grauen after the similitude of a Palace. Chiefly we beseech thee to powre out a large measure (of thy blessings vpon ỹ young King Charles, inrich him w̃ all Princely vertues: Water him so with thy Heauenly dew that knowledge of thy Truth, Zeale of thy glory, loue to thy Church, perfect hatred to popish Idolatry, may in him grow vp with his yeeres, that so he may also, in his appointed time become another Instrument vnder thee: for the further inlargement of the Gospell, and the prosperity and happinesse of these Realmes. Allwayes afford thy gracious presence to those honourable Lords of his Majesties Counsell: be thou the President at their Table, direct their Consultations, sanctifie their policies, order their purposes, and guide all their courses to such conclusions

as

as may be most for thy glory, the honour of the King, and the peace of the State, and the comfort of thy chosen. Blesse all the Judges Sages and Magistrates of thy State make them as hiding places from the Winde, and as a refuge from the tempest for the oppressed: cause them euen to remember that they are thy Ministers for the Peoples Wealth, and that they execute not the judgements of man, but of the Lord: and that although thou hast honoured them with thine owne Name, calling them gods, yet they shall dye as men, & fall like others: that judgement may not be turned into Gall; nor the fruit of Righteousnesse into Wormwood, but that Justice may be executed truly and vprightly in the gates, and all things may be to the praise of them that doe well, and to the punishment of those that are workers of iniquity. Neither may wee, O Lord, forget those whom thou hast put in

in the ſervice of the Church, to feed the flocke which dependeth on them to rule them, and goe in and out before them, and to labour in the Word and doctrine. Thou, O Chriſt art the chiefe Shepheard & Biſhop of our ſoules, thou art the Lord of the Harveſt, build vp (we beſeech thee) the breaches of thy Church, make the righteouſneſſe thereof to breake forth (yet more) as the light, and the ſalvatiõ thereof as a burning Lampe, Continue the ſtanding, and increaſe ẏ number of thoſe ſeeing watchmen, whõ thou haſt placed vpon the walls of Jeruſalem. Stir them vp that they ceaſe not day nor night working the worke with which thou haſt intruſted them, and faithfully diſpenſing the word of reconciliation which thou haſt committed to them. Kindle in them the zeale of Samuel, that they may ſay, God forbid that wee ſhould ſinne againſt the Lord, and ceaſe Praying for the people and ſhew them the good and

the right way: Make them with Paul to say, Woe unto us if wee preach not the Gospell. And bee pleased also to blesse their endeavours, & to prosper their labours by giuing them a doore of vtterance and by preseruing them from vnreasonable and euill men, that they may from euery part of the land bring many sheaues into thy barne, and that daily those that are ordained vnto life eternall may beleeue.

And for a continual supply and nursery of thy Church among vs, blesse the Vniversities and all Schooles of learning: let not those Fountaines, O Lord, be poysoned with any Popish leauen: but grant that the doctrine which is according to godlinesse being taught and professed in them in sincerity, by the young plants there springing vp the decaies of congregatiõs abroad may be renewed, & euery place may be furnished with a Pastor after thine owne

owne heart, which may feed the people with knowledge and with vnderstanding. And Lord restrain and reform the greedines of those which muzzle their mouthes which should tread out their corne and bring forth the food of life vnto the people which respect not the Levite, but abridg the hire of the labourer, and say one to another: Let us take to our possession the habitation of God. Throughout the land and among all the inhabitants thereof, plant the true knowledge and feare of the loyalty to their soueraigne, obedience to all subordinate authority, loue and reuerence to their Spirituall guids, vnity of affection, mercy and compassion either to other. And in as much, O Lord, as we haue continual experience of the malice of the Deuil, in sowing the seeds of sedition & treason in mens hearts, and in raising vp the sonnes of Belial to ouercast (if it might be) the faire day of our

peace, with a cloud of hellish confusion, wee pray thee, without whom no enterprizes can be established to make voyde their hopes: and to discouer their practises, and (as thou hast hitherto euen miraculously done) to turn their deuises vpon their own heads for their own confusion. There come daily out of that pit of Rome, many locusts, and from that sea there is sent, among vs a continuall spawne of new conspirators: these encourage themselues in wicked purposes, they cõmune together to lay snares mischiefe they imagine against the quiet of the Land: It vexeth them to see the thriuing of the Gospell, & the growth of thy truth, and they do euen breath out threatnings and slaughters against the professors thereof. Let not, O Lord: their imaginations prosper, let their eyes fall out with looking for that day which they haue long desired: Let thy hand euen thy right hand finde them

them out: and if they belong not vnto thee, make them like a fiery Oven in the time of thine anger, deſtroy their truſt from the earth and their ſeed from the children of men, put them apart & make ready the ſtrings of thy bow againſt their faces. And as for vs, O Lord, ſuffer us not to war wanton with thy bleſſings of peace, nor to forget to render to thee according to thy rewards beſtowed: But grant that thy kindneſſe may binde vs more ſtrongly vnto thee, and that wee may reſolue by thy grace to ſerue thee faithfully, who with vs dealeſt ſo graciouſly, and that in & for Chriſt Jeſus ſake, thy Son & our Saviour, Amen.

A prayer before meat.

SAnctifie O Lord, vnto vs the vſe of theſe thy creatures of which by our ſins we haue made our ſelues vnworthy: Make vs ſober and thankfull partakers of

them: grant that the end of our eating and drinking may be to be better enabled to serue thee in our seueral places through Iesus Christ.

Anorher of like nature.

O Lord, it is not bread which wee liue by but the word that proceedeth from thy mouth lift vp our hearts, to looke vnto thee for a blessing vpon our meates, and vouchsafe vs thy gracious assurance of thy loue in Christ, that we may comfortably vse thy creatures as pledges of thy fauour, and be prouoked by them to giue themselues to thy glory, to serue thee in sincerity all our dayes, through Iesus Christ our Sauiour. Amen.

Another before meate.

HAmble our soules before thee, (O Lord) and cause vs to see ỹ smalenesse of our desert, euen in respect

respect of the least of thy mercies: Make vs to hunger after Christ, by whom onely the free vse of thy creatures is restored to vs, and giue vs to enjoy these blessings here prouided for vs, with that reuerence and sobriety as in thy presence, ỹ our bodyes being refreshed, our soules may praise thee, who art the giuer of all good, and that in Iesus Christ the righteous. Amen.

Another before meat.

TEach vs to remember. O mercifull God, ỹ it is thou which to vs, and to all thy creatures, giuest food in due season: that so, we may take hede of all vnthankfull & beastly vsing of these good things, which to thy Prouidence thou hast ordained for vs, Raise vp our affections, to long for that food which Iesus Christ hath promised to giue vs, who is thy onely Sonne, and our alone Sauiour, Amen.

Another before meate.

TAke from vs (O Gracious Father) all gluttony and excesse, all carnall feeding without feare, all minding of none but earthly things, all serving of our bellies, without prouiding for our soules. Make vs mindfull of thy presence, and carefull to behaue our selues in receiuing these creatures set before vs, that all that we doe may be to thy glory, and the comfort of our soules, through Iesus Christ our Lord, Amen.

A thankesgiving after meat.

WEe magnifie thy Name, O Lord, for all thy mercies, for the comfortable refreshing which thou hast now vouchsafed vs, Pardon, we beseech thee, our great vnthankfulnesse: make vs carefull to shew the truth of our thankfulnesse in the duties of obedience to thy

thy blessed Will, Saue all thy Church, protect and blesse our gracious King & his Realmes, grant passage to thy Gospel, comfort to thy seruants, and peace of conscience to vs all in Iesus Christ, Amen.

Another of the same nature.

BLessed be thou (O Lord) for these & for all thy gifts. Let thy mercie to our bodies stirre vp thankfulnesse in our soules: and let our care to please thee in our liues, bee a witnesse of the feeling we haue of thy rich and abundant mercies towards vs.

Be gracious to all thy people through the World, forget not these realmes, nor thine anoynted, our Soueraigne King, the Queen, the royal Progeny; disappoint the enemies o f thy Gospell and make it to grow in spight of Satan to the glory of thy Name, and to the reioycing of the soules of all

thy ſeruants for Ieſus Chriſts ſake, Amen.

Another after meate.

WEe returne vnto thee with the bowing of our hearts, all poſſible thankes (O gracious God) for thy Loue and bounty towards vs, thy vnworthy ſeruants, for electing vs, for ſending thy Sonne to dye for vs, for calling vs vnto a liuely hope by thy Goſpell: for creating, for preſeruing, for feeding vs at this preſent. O ſtir vs vp to giue our ſelues vnto thee, and to conſecrate our whole ſpirits, ſoules and bodies to thy glory, all our dayes.

Saue all thy Church, &c.

As in the firſt thankſgiving.

Another after meate.

AS thou haſt filled our bodies (O Lord) with thy good creatures

far

far aboue our best deseruing, bee pleased, wee pray thee, to season our soules, and to endue vs with all spiritual blessings in heauenly things, that in all our life that yet remaineth, we may be meanes of glory to thy Name, of credit to thy Gospell, and of much comfort to thy seruants. Preserue the Church, protect the whole State and the chiefe Head there of King Charles, his Queen, ỹ Lords of his Counsell, the Nobles, the Magistrates, the Ministers of the Word, comfort the hearts of all thy Seruants, stablish vs in all thy truth, and keepe vs for ever to thy selfe. Amen.

Another after meate

ACcept we pray thee (most louing Father) this our sacrifice of praise. which for these and all thy fauours, we here offer vp vnto thy Maiesty: look vpon it in the worthinesse of thy Son:

and

thy seruants for Iesus Christs sake, Amen.

Another after meate.

WEe returne vnto thee with the bowing of our hearts, all possible thankes (O gracious God) for thy Loue and bounty towards vs, thy vnworthy seruants, for electing vs, for sending thy Sonne to dye for vs, for calling vs vnto a liuely hope by thy Gospell: for creating, for preseruing, for feeding vs at this present. O stir vs vpto giue our selues vnto thee, and to consecrate our whole spirits, soules and bodies to thy glory, all our dayes.

Saue all thy Church, &c.

As in the first thanksgiving.

Another after meate.

AS thou hast filled our bodies (O Lord vñ thy good creatures

far

far aboue our best deseruing, bee pleased, wee pray thee, to season our soules, and to endue vs with all spiritual blessings in heauenly things, that in all our life that yet remaineth, we may be meanes of glory to thy Name, of credit to thy Gospell, and of much comfort to thy seruants. Preserue the Church, protect the whole State and the chiefe Head there of King Charles, his Queen, ỹ Lords of his Counsell, the Nobles, the Magistrates, the Ministers of the Word, comfort the hearts of all thy Seruants, stablish vs in all thy truth, and keepe vs for ever to thy selfe. Amen.

Another after meate

ACcept we pray the (most louing Father) this our sacrifice of praise. which for these and all thy fauours, we here offer vp vnto thy Majesty: look vpon it in the worthinesse of thy Son:

and

and for his sake enable vs to a chearfull seruing thee in singlenes of heart, & in vprightnes of conuersatiō all our dais, & look mercifully vpon the whole body of thine Electe liuing vpon this earth wherseeuer. Multiply thy mercies vpon the seuerall Churches vnited vnder the gouermuent of our gracious King, powre out thy graces vpon him and his, continue the truth of of religiō vnto vs and our posteriti, enlarge the Kingdoome of grace and hasten the Kingdome of glory, and preserue vs by thy power thereunto through Iesus Christ our onely Sauiour. Amen.

FINIS.